CHARACTERS,

And HISTORICAL

MEMORIALS,

On the

Lives and *Actions* of

England's late

WORTHIES,

In *Church* and *State*.

By CL. BARKSDALE.

LONDON,

Printed for *J. W.* and are to be sold at the Crown in *Westminster-Hall*, 1662.

MVSEVM
BRITAN
NICVM

TO HIS

Honourable Friend,

GEORGE MOUNTAGU Esq;

SIR,

THat you have in your Family Three Knights of the *Garter*, is a great honour; but 'tis a greater honour, that there be in your Family many more, excelling in Cour-

 teſie,

teſie, and Valour, and Loyalty, and Prudence, and in that which is *the Head of Wiſdome, the Fear God.* Where the fear of God is, there alſo dwel's a *Reverence* to the Miniſters of God, the *Fathers* and *Doctours* of the Church: Of which Quality are moſt of the Perſons remembred in theſe *papers*, which I have *guilded*, as it were, and beautified with your flouriſh, ing Name. Some *Gentlemen* are here mixed with

with the *Church-men*. And I heartily pray, they may be alwaies conjoyned, and lovingly united, for their mutual, both temporal and eternal, happineſs. Theſe *Memorials* are of the *Deceaſed* onely. I believe we have their Equals of both ſorts now *Living*. Whom God in mercy hath reſcued from the late Calamities, and reſerved for Himſelf and for his Vice-gerent our moſt Gracious *Soveraign*, that they might ſerve

Him in this blessed *Restauration* of Church and State. May they happily go on; and You, *Righ. Noble* Sir, among the first Ranks, to deserve that *Glory*, which, if they receive not at present from an Ingrateful Age, Posterity will surely render to their Memories.

April 23.

Your most obliged and

most affectionate servant

CL. BARKSDALE.

TO

TO THE READER,

Reader,

I *Purpose, God willing, to go on in this way of* Collection, *to revive the* Memory *and spread the* Fame *of excellent* Men *and* Women *of our Church, conceiving this also to be a means to gain the Affections, and reconcile those that stand at a distance from us; when they see what holy persons this Church hath been (and is) adorned with. Know, that the* Authours *at the end, should have been cited at the beginning of every* Memorial *re-*

spectively. The most considerable Errata, *be pleased, before reading of the book, to correct with the pen, thus:*

Errata.

22. *ult. Ix. W.* 76. 5. *ofien.* 87. 14. *Rochet.* 101. 10. *the P.* 102. 8. *beint.* 109. 16. *Poitou* 123. 13. *adde out of* Dr. Gauden's *Suspir.* 126 5. *out of* Mr. Fullers *Church hist.* 136. 2. *Suspiria.* 119. 1. *Manitrte.* 144. 9. *fift Command.* 178. 3. *Common.*

I. Decad.

Dr. Joſeph Hall B. *of Norwich.* 1.

Dr. John Donne, Dean of St. *Pauls* 15.

III. Sir William Cokain Ald. of *Lond.* 23.

IV. Sir Tho. Bodley. 32.

V. Dr. John Jewell Biſhop of *Sarum.* 44.

VI. Mr. Geo. Herbert. 62.

VII. Dr. James Uſher A B, of *Armagh.* 66.

VIII. Mr. John Hales of *Eton.* 70.

IX. R. Evelyn. 76.

X. Dr. Arthur Lake B. of *Bath* and *Wells.* 86.

II Decad.

I. Edward Peyto *Esq*; 10
II. Dr. William *Laud* A B. C
Canterbury. 1
III. Arch-B. Usher. 1
IV. Tho. Brandeston of *Ba*
fold. 13
V. Mr John Dod. 14
VI. Mr. Joseph Mede. 14
VII. Mr. Josias Shute. 16
VIII. Francis Bacon *L. Veru*
lam. 17
IX. Dr. Tho Jackson. 18
X. Lady Falkland. 20

FINIS

I.

Dr. Joseph Hall *Biſhop of* Norwich.

1. He was noted for a ſingular Wit from his youth; a moſt acute *Rhetorician*, and an elegant *Poet*. Two yeares together he was choſen *Rhetorick*-Profeſſor in the Univerſity of *Cambridge*, and performed the Office with extraordinary applauſe.

2. Whil'ſt he was the private Paſtor firſt of *Halſted* in *Suffolk*, and after at *Waltham* in *Eſſex*, he preached thrice a

week in a constant course; yet (as himself witnesseth) never durst clime up into the Pulpit to preach any Sermon, whereof he had not before penn'd every word in the same order, wherein he hoped to deliver it: although in his expressions he was no slave to syllables, neither made use of his Notes.

3. It is well known in this City, how forward he was to Preach in any of our Churches, till he was first forbidden by men, and at last disenabled by God. And when he could not Preach himself; this learned *Gamaliel* was not content onely, but very diligent to sit at the feet of the youngest of his Disciples; as diligent an Hearer as he had been a Preacher.

3. In

3. In his employment to the Synod of *Dort*, he had great reſpect there from the Forreign Divines and States. And in thoſe unhappy Diſputes he ſhewed excellent Moderation. Concerning which, he afterward drew up ſuch a Collection of accorded Truths, as was offered to be ſubſcribed by ſome of the moſt eminent on both ſides. Which reconciliatory Papers then unhappily buried, are very much deſired, and may be hoped for in time; together with an account of his life, written by himſelf.

5. What *Nazianzene* ſaid of *Baſil* may be applied to him; *Et eruditis pietate, & piis eruditionis laude antecelluit.* Thoſe that were moſt eminent for

Learning he excelled in Piety, and thoſe that were moſt famous for Piety he excelled in Learning.

6. He was a rare Mirrour of Patience under all his Croſſes, which toward his latter end were multiplied upon him. I have heard him oft bewail the ſpoils of the Church, but very ſeldome did he ſo much as mention his own loſſes.

6. Beſides his ſpiritual Almes of Prayers, godly Admonitions, Comforts and holy Counſells, whereof he was very liberal, his bodily Almes were conſtant and bountifull: he gave a weekly contribution to poor Widdows, to his dying day; and by his Will, a good ſumme of money to the Town where

where he was born, and to this City where he died.

8. For his Children, I may say, as *Ambrose* of *Theodosius*, *Non totus recessit, &c.* He is not all gone; he hath left us his Sons, in whom we may yet see him and enjoy him. For his Works, I may with reverence say of them as the *Psalmist* of God's, *They all praise him*, because all men praise them.

Out of his Funerall Sermon by Mr. John Lightfoot, 1656.

II.

Dr. JOHN DONNE *Dean of* St. Paul's.

1. HE was born in *London*, of good and virtuous Parents: his Father lineally descended from a very ancient

Family in *Wales*; his Mother from the Family of the famous Sr. *Thomas More*, ſomtimes Lord Chancellour of *England*. But his own Learning and other multipli'd merits may juſtly ſeem ſufficient to dignifie both himſelf and poſterity.

2. Being nine years of age he was ſent to the Univerſity of *Oxofrd*; having at that time a command of the *French* and *Latin* Tongues, when others can ſcarce ſpeak their own.

About the fourteenth year of his age, he was tranſplanted to *Cambridge*; where (that he might receive nouriſhment from both ſoils) he ſtay'd til his ſeaventeenth year. All which time he was a moſt laborious Student, oſten changing his Studies.

Studies. Then was he removed to *London*, and entred into *Lincoln's Inne*, where he gave great teſtimonies of wit, learning, and improvement in the ſtudy of the Law.

3. About his nineteenth year, being unreſolved in Religion, waving the Law, he began to ſurvey the Body of Divinity, controverted between the Reformed and *Roman* Church, and in that ſearch & diſquiſition, he proceeded with humility and diffidence in himſelf, by the ſafeſt way of frequent Prayers, and indifferent affection to both Parties. And indeed Truth had too much light about her, to be hid from ſo ſharp an enquirer; and he had too much ingenuity, not to ac-

knowledge he had ſeen her.

4. About the twentieth year of his age, he travelled, and returned not into *England*, till he had ſtay'd a convenient time, firſt in *Italy*, and then in *Spain*; where he made many uſefull obſervations of thoſe Countreys, their Lawes and Government, and returned into *England* perfect in their languages.

5. Not long after his return, that exemplary pattern of wiſdome and gravity, the Lord *Elſmore*, Lord keeper of the Great Seal, taking notice of his Learning, Languages and other abilities, and much affecting both his perſon and condition, received him to be his chief Secretary, ſuppoſing it might be an Introduction to ſome more weighty employ-

ment in the State: for which his Lordſhip often proteſted, he thought him very fit; and at his diſmiſſion ſaid, he was a Secretary fitter for a King then a Subject.

6. Afterward, he lived many yeares with his noble Kinſman Sr. *Francis Wally* of *Pirford*, where he ſtudied the Civil and Canon Laws: in which he acquired ſuch a perfection, as was judged to hold ſome proportion with many, who had made that ſtudy the employment of their whole life.

7. Sr. *Francis* being dead, he was importuned and perſwaded by his friends, to make his reſidence in *London*: where that Honourable Gentleman Sr. *Robert Drury* aſſigned him

a very convenient House Rent-free, next his own in *Drury-Lane*; and was also a dayly cherisher of his studies.

8. His Majesty had formerly both known and much valued him, and had given him some hopes of a State-employment, being much pleased, that Mr. *Donne* attended him, especially at his meales; where there was usually many deep discourses of Learning, and disputes of Religion: and particularly at that time, concerning the Oath of Supremacy and Allegiance; which was the occasion of Mr. *Donne*'s writing his *Pseudomartyr*.

9. When the King had read and considered that Book, he perswaded Mr. *Donne* to enter

ter into the Miniſtry: & though many friends mediated with his Majeſty to prefer him to ſome Civil employment, to which his Education had apted him; yet the King denyed their requeſts, and having a diſcerning ſpirit, replyed: *I know* Mr. Donne *is a Learned man, an excellent Divine, and will prove a powerfull Preacher.*

10. Yet he deferred to enter into ſacred Orders for the ſpace of three yeares: all which time he applied himſelf to an inceſſant ſtudy of Textuall Divinity, and attained a greater perrfection in the Learned Languages, Greek and Hebrew. And then declaring his intention to his dear friend Dr. *King*, the then worthy Biſhop of *London*, that

Re-

Reverend Bishop most gladly received the newes, and with all convenient speed ordained him Deacon and Priest.

11. Now all his studies (which were occasionally diffus'd) were concentred in Divinity: Now he had a new calling, new thoughts, new employment for his wit and eloquence. Now all his earthly affections were changed into divine love, and all the faculties of his Soul were engaged in the conversion of others, in preaching glad tidings, remission to repenting sinners, and peace to each troubled Soul: preaching the word so, as shewed he was possest with those joys that he laboured to distill into others: a preacher in earnest

neſt; weeping ſometimes for his Auditory, ſometimes with them; alwayes preaching to himſelf like an Angel from a Cloud, though in none; carrying ſome (as *Paul* was) to heaven in holy raptures; enticing others by a ſacred art and courtſhip to amend their lives; and all this with a moſt particular grace, and an unimitable faſhion of ſpeaking.

12. Preſently after he entred into his holy Profeſſion, the King made him his Chaplain in Ordinary, and gave him other encouragements, promiſing to take a care of him: And that ſummer attending his Majeſty at *Cambridge*, the King was pleaſed to recommend him to be made Doctor in Divinity; which

which the Univerſity preſently granted, expreſſing a gladneſſe, they had an occaſion to entitle and write him theirs.

13. His abilities and induſtry in his profeſſion were ſo eminent, and he ſo much loved by many perſons of quality, that within one year after his entrance into ſacred Orders, he had fourteen Advouſons of ſeveral Benefices ſent him: but he deſired rather ſome preferment that might fix him in *London*

14. And there he was importuned by the grave Benchers of *Lincoln's-Inne* (once the friends of his youth) to accept of their Lecture, which by reaſon of Mr. *Gataker's* removal, was then void: of which

which he accepted: nor did he preach onely, but was an ocular direction to them, by a holy and harmleſſe converſation.

15. Three yeares after, by a ſpecial command from his Majeſty, Dr. *Donne* attended the Ambaſſadour ſent by the King, to reconcile ſome differences in *Germany*: and about a year after his return, the Deanary of *Paul's* being vacant, the King appointed him to wait upon him at dinner the next day: and his Majeſtie being ſet down, before he eat any meat, ſaid after his pleaſant manner; Dr. *Donne. I have invited you to dinner, and though you ſit not down with me, yet I will carve to you of a diſh that I know you love: you love* London *well; I doe therefore*

make

make you Dean of Paul's: *Take your meat home to your ſtudy, ſay grace, and much good may it doe you.*

16. He was once (and but once) clouded with the King's diſpleaſure, occaſioned by ſome malicious whiſperer, who aſſured the King, D. *Donne* had preached a Sermon that implyed a diſlike of his Government, particularly of his late direction, that the Evening Lectures on Sundayes ſhould be turned into Catechizing. The King ſent preſently for the Doctor, and required his anſwer; which was ſo ſatisfactory, that the King ſaid, he was glad he reſted not under that ſuſpition: and calling ſome Lords of his Council, added with much earneſt-

earneſtneſſe; *My Doctor is an honeſt man: and, my Lords, I was never more joyed in any thing that I have done, then in making him a Divine.*

17. He was made Dean in the fiftieth year of his age, and in the fifty fourth a dangerous ſickneſſe ſeized upon him, which turned to a *Spotted Feaver*: But God preſerved his Spirit, keeping his intellectuals clear and perfect; and as his health encreaſed, ſo did his thankfulneſſe, teſtified in his Book of *Devotions*, a Compoſition of *Holy Extaſies*, occaſioned and appliable to the Emergencies of that ſickneſſe.

18. The latter part of his life was a continued ſtudy, *Saturdays* only excepted, which he uſually

uſually ſpent in viſiting friends, and reſting himſelf under the weary burthen of his weeks Meditations: And he gave himſelf this reſt, that thereby he might be refreſhed and enabled to doe the work of the day following, not negligently, but with courage and cheerfulneſs.

19. Nor was his Age onely ſo induſtrious, but in his moſt unſettled youth, he was (being in health) never known to be in bed after four of the clock in the morning, nor uſually out of his Chamber till ten; and employed that time conſtantly (if not more) in his ſtudy. The recreations of his youth were Poetry: in which he was ſo happy, as if nature with all her varieties had been made to ex-

er-

ercise his great wit and high fancy. But, in his penitential yeares, viewing some of those pieces loosly scattered in his youth, he wisht they had been abortive. And yet was he not so faln out with heavenly Poetry, as to forsake it, no not in his declining age, witnessed then by many divine sonnets, and other high, holy and harmonious Composures.

20. He left the Resultance of 1400 Authours, most of them analyzed with his own hand: He left 120 Sermons also, all writ with his own hand: A large and laborious Treatise called Βιαθανάτου, wherein all the Laws violated by that Act of *Self-murther* are diligently surveyed, and judiciously censured;

red; a Treatise written in his youth. All buſineſſes of conſequence in this and the neighbouring Kingdomes, he abbreviated, and kept by him for a Memorial: ſo did he the Copies of divers Letters and Caſes of Conſcience that had concerned his friends, with his ſolutions. A private yearly account, wherein he computed firſt his Revenue, then his Expenſes, then what was given to the poor and pious uſes, laſtly what reſted for him and his: bleſſing each yeares remainder with a thankfull prayer. As, *Anno* 1626.——So this year God hath bleſſed me and mine with —*Multiplicatæ ſunt ſuper nos miſericordiæ tuæ, Domine. Da, Domine, ut quæ ex immenſa bo-*

nitate

vitate tua nobis elargiri dignatus ſis, in quorumcunque manus devenerint, in tuam ſemper cedant gloriam. Amen.

21. He redeemed many out of Priſon, that lay for ſmall debts or for their fees: He was a continuall giver to poor Schollars, both of this and Forreign Nations: Beſides what he gave with his own hand, he uſually ſent a ſervant to all the Priſons in *London*, to diſtribute his charity at all Feſtival times in the year. He gave 100 *l.* at one time to a Gentleman decayed. He repaired the Chappell of his Houſe. He was a happy reconciler of differences among his friends and kindred.

22. In his laſt ſickneſſe he ſent for many of his moſt conſide-

ſiderable friends, of whom he took a ſolemn and deliberate Farewell; commending to their conſiderations ſome ſentences particularly uſefull for the regulation of their lives, and diſmiſt them with a ſpirituall Benediction. At his laſt hour he ſaid, *I were miſerable, if I might not die*: and cloſed many periods of his faint breath with theſe words, *Thy Kingdome come, Thy will be done*: And as his laſt breath departed, and his Soul aſcended, he cloſed his own eyes, and then diſpoſed his hands and body into ſuch a poſture, as required no alteration of thoſe that came to ſhroud him..

Ob. ult. Mart. 1631. ætat. 59.

Out of his Life, written by Jerem. Walton.

III. Sir.

III.

Sir WILLIAM COKAIN *Alderman of* London.

1. THough he were of Parents of a good, of a great Estate, yet his possibility and his expectation from them did not slacken his own instuſtry; which is a Canker that eats into, nay that hath eat up many a Family in this City, that relying wholly upon what the Father hath done, the Son doth nothing for himself. And truly it falls out too often, that he that labours not for more, does not keep his own. God imprinted in him an induſtrious disposition, though such hopes from his Parents might have excused

some

ſome ſlackneſſe: and God proſpered his induſtry ſo, as that when his Fathers Eſtate came to a diſtribution by Death, he needed it not.

2. God gave him a large and a comprehenſive underſtanding, and with it a publick heart: and ſuch, as perchance in his way of Education, and in our narrow and contracted times, in which every man determines himſelf in himſelf, and ſcarce looks farther, it would be hard to find many examples of ſuch largeneſſe.

3. You have, I think, a phraſe *of driving a Trade*; and you have, I know, a practiſe *of driving away Trade*, by other uſe of Money: & you have loſt a man, that drove a great Trade the right way,

in

in making the beſt uſe of our Home-Commodity. To fetch in Wine, and Spice, and Silk, is but a drawing of Trade; the right driving of Trade, is to vent our own outward. And yet for the drawing in of that, which might juſtly ſeem moſt behovefull, *i. e.* of Arts and Manufactures, to be employed upon our own Commodity, within the Kingdome, he did his part diligently, at leaſt, if not vehemently, if not paſſionately.

4. This City is a great *Theatre*, and he acted great and various parts in it; and all well. And when he went higher (as he was often heard in Parliaments, at Council Tables, and in more private acceſſes to the late King of ever bleſſed memory) as, for

the comprehenſion of thoſe buſineſſes, which he pretended to underſtand, no man doubts (for no man lacks arguments and evidences of his ability therein.) So, for his manner of expreſſing his intentions, and digeſting and uttering his purpoſes, I have ſomtimes heard the greateſt Maſter of Language and Iudgement, which theſe Times, or any other did, or do, or ſhall give (that good and great King of ours) ſay of him, *That he never heard any man of his breeding, handle buſineſſes more rationally, more pertinently, more elegantly, more perſwaſively.* And when his purpoſe was, to do a grace ro to a Preacher of very good abilities, and good note in his own

Chap.

Chappell, I have heard him say, *That his Language and accent, and manner of delivering himself was like this Man.*

5. God multiplied his Estate so, as was fit to endow many and great Children: and he multiplied his Children so, both in their number and in their quality, as they were fit to receive a great Estate. God was with him all the way; *in a pillar of fire*, in the brightnesse of prosperity; and in the *pillar of clouds* too, in many dark and sad and heavy Crosses. So great a Ship required a great ballast; so many blessings, many Crosses: And he had them, and sailed on his course the steadier for them. The *Cloud* as well as the *Fire* was a Pillar to him: His

Croſſes as well as his Bleſſings eſtabliſht his aſſurance in God.

6. The Lord was with him at his death too. He was ſerved with the proceſſe here in the City, but his cauſe was heard in the Countrey. Here he ſickned, there he languiſhed, and died there. In his ſickneſſe there, thoſe that aſſiſted him are witneſſes of his many expreſſings of a religious & a conſtant heart towards God, and of his pious joining with them, even in the holy Declaration of kneeling; then, when they, in favour of his weakneſſe, would diſwade him from kneeling. I muſt not defraud him of this Teſtimony from my ſelf, that into this place where we are now met, I have obſerved him to enter with much

much reverence, and compoſe himſelf in this place with much declaration of devotion.

7. In his ſickneſſe he had but one dayes labour, and all the reſt were Saboths: one day he converted to buſineſſe, thus; he called his Family and Friends together; thankfully he acknowledged God's manifold Bleſſings, and his own ſins as penitently. And then, to thoſe who were to have the diſpoſing of his Eſtate, jointly with his Children, he recommended his ſervants, and the Poor, and the Hoſpitals, and the Priſons; which, according to his purpoſe, have been all taken into conſideration. And after this (which was his Valediction to the World) he ſeem-

ed alwayes loath to return to any worldly buſineſſe.

8. His laſt commandement to Wife and Children, was Chriſt's laſt commandement to his Spouſe the Church, in the Apoſtles, *To love one another.* He bleſt them, & the Eſtate devolved upon them, unto them: and by God's grace ſhall prove as true a Prophet to them in that Bleſſing, as he was to himſelf, when in entring his laſt Bed, two days before his death, he ſaid, *Help me off with my earthly habit, and let me go to my laſt Bed.* Where, in the ſecond night after, he ſaid, *Little know ye what pain I feel this night, yet I know I ſhall have joy in the morning:* And in that morning he died.

9. The

9. The form in which he implored his Saviour, was evermore towards his end, this; *Christ Iesus, which died on the Crosse, forgive me my sins! He, have mercy upon me!* And his last and dying words were the repetition of the Name *Iesus*. And when he had not strength to utter that Name distinctly and perfectly, they might hear it from within him, as from a man a far off; even then, when his hollow & remote naming of *Iesus*, was rather a certifying of them, that he was with his *Iesus*, then a Prayer that he might come unto him.

Out of his Funeral Sermon by Dr. Donne, Decemb. 23 1626.

IV.

Sr. THOMAS BODLEY.

1. I was born at *Exeter* in *Devonshire* 2 Mar. 1544. descended both by Father and Mother of worshipful Parents. My father, in the time of Queen MARY, being noted & known to be an enemy to Popery, was so cruelly threatned, and so narrowly observed, by those that maliced his Religion, that for the safeguard of himself and my Mother, who was wholly affected as my Father, he knew no way so secure as to fly into *Germany*.

2. My Father fixed his abode in the City of *Geneva*; where, as far as I remember, the *English*

liſh Church conſiſted of ſome hundred perſons. I was at that time of twelve yeares of age, but through my Fathers coſt and care, ſufficiently inſtructed to become an Auditour of *Chevallerius* in Hebrew, of *Beroaldus* in Greek, of *Calvin* and *Beza* in *Divinity*, and of ſome other profeſſors in that Univerſity (which was newly then erected) beſides my domeſtick Teachers in the Houſe of *Philibertus Saracenus*, a famous Phyſitian in that City, with whom I was boarded; where *Robertus Conſtantinus*, that made the Greek *Lexicon*, read *Homer* to me.

3. In the firſt of Queen *Elizabeth*, my Father returned, & ſettled his dwelling in the City

London. It was not long after, that I was ſent away from thence to the Univerſity of *Oxford*, recommended to the teaching and tuition of Dr. *Humfrey*. In the year 1563 I took the degree of *Batchelor of Arts*; within which year I was alſo choſen *Probationer* of *Merton* Colledge, and the next year enſuing admitted *Fellow*. Afterwards, in the year 1565 by ſpecial perſwaſion of ſome of my Fellows, and for my private exerciſe, I undertook the publick reading of a Greek Lecture in the ſame Colledge Hall, without requiring or expecting any ſtipend for it: Nevertheleſſe it pleaſed the Fellowſhip of their own accord to allow me ſoon after four marks by the

year, and ever ſince to continue that Lecture to the Colledge.

4. In the year 1566 I proceeded *Maſter of Arts*, and read for that year in the Schoolſtreets natural Philoſophy. After which time, within leſſe then three yeares ſpace, I was won by intreaty of my beſt affected friends, to ſtand for the Proctorſhip, to which I and my Collegue were quietly elected in the year 1569, without any competition or counter-ſuit of any other. After this for a long time, I ſupplied the Office of Univerſity Oratour, and beſtowed my time in the ſtudy of ſundry faculties, without any inclination to profeſſe any one above the reſt; inſomuch as at laſt I waxed deſirous to travel be-

beyond the Seas, for attaining to the knowledge of some special modern Tongues, & for the encreaſe of my experience in the managing of affairs; being wholly then addicted to employ my ſelf and all my cares in the publick ſervice of the State.

5. After my return, in the year 1585, I was employed by the Queen to the King of *Denmarke*, and to the *German* Princes: Next, to *Henry* the 3 King of *France*: After this, in 88, for the better conduct of her Highneſſe affairs in the Provinces United, I was thought a fit perſon to reſide in thoſe parts, and was ſent thereupon to the *Hague* in *Holland*; where, according to the Contract that had formerly paſt between her High-

Highneſſe and the States, I was admitted for one of their Council of Eſtate, taking place in their aſſemblies next to Count *Maurice*, and yielding my ſuffrage in all that was propoſed. During all that time, what approbation was given of my painfull endeavours by the Queen, Lords in *England*, by the States of the Country there, and by all the *Engliſh* Soldiery, I refer it to be notified by ſome other's Relation.

6. I received from her Majeſty many comfortable Letters of her gracious acceptance of my diligence and care: and among the Lords of the Council had no man more to friend, then was the Lord Treaſurer *Burleigh*. For when occaſion had

had been offered of declaring his conceit as touching my service, he would alwayes tell the Queen (which I received from her self and some other Ear witnesses) that there was not any man in *England* so meet as my self to undergo the Office of the Secretary. And sithence, his son, the present Lord Treasurer, hath signifi'd unto me in private conference, that when his Father first intended to advance him to that place, his purpose was withall to make me his Collegue: But that the dayly provocations of the Earl of *Essex* were so bitter and sharp against him, and his comparisons so odious when he put us in a ballance, as he thought thereupon he had very great reason

reaſon to uſe his beſt means, to put any man out of hope of raiſing his fortune, whom the Earl with ſuch violence, to his extreme prejudice, had endeavoured to dignifie.

7. When I had well conſidered, how ill it did concurre with my natural diſpoſition, to become or to be counted either a ſtickler or partaker in any publick faction; how well I was able, by Gods good bleſſing, to live of my ſelf, if I could be contented with a competent livelyhood; I reſolved thereupon to poſſeſſe my ſoul in peace all the reſidue of my dayes, to take my farewell of State-employments, and ſo to retire me from the Court.

8. Now although after this,

by her Majesties direction, I was often called to the Court, by the now Lord Treasurer, then Secretary, and required by him, & also divers times since, by order from the King, to serve as Ambassadour in *France*, and to negotiate in other very honourable employments, yet I would not be removed from my former final resolution; but have continued at home my retired course of life, which is now methinks to me as the greatest preferment the State can afford.

9. This I must confesse of my self, that though I did never repent me yet of my often refusals of honourable offers, in respect of enriching my private Estate, yet somewhat more of late

late I have blamed my ſelf and my nicety that way, for the love that I bear to my Reverend Mother the Univerſity of *Oxford*, and to the advancement of her good by ſuch kind of means as I have ſince undertaken.

10. Having examined what courſe I might take, I concluded at the laſt to ſet up my ſtaff at the Library door; being throughly perſwaded, that in my ſolitude and ſurceaſe from the Commonwealth affairs, I could not buſie my ſelf to better purpoſe, then by reducing that place (which then in every part lay ruined and waſt) to the publick uſe of Students.

11. For the effecting whereof, I found my ſelf furniſhed in a competent proportion, of ſuch

ſnch four kinds of aids, as unleſſe I had them all, there wa no hope of good ſucceſſe. For without ſome kind of knowledge, as well in the learned modern tongues, as in ſundry other forts of Scholaſtical literature; without ſome purſe ability to go through with the charge; without very great ſtore of honourable friends to further the deſign, and without ſpecial good leiſure to follow ſuch a work, it could but have proved a vain attempt and inconſiderate.

12. But how well I have ſped in all my endeavours, and how full proviſion I have made for the benefit and eaſe of all frequenters of the Library; that which I have already performed

ſight; That beſides, which have given for the maintenance of it; and that which hereafter I purpoſe to adde, by way of enlargement to that place (for the project is caſt, and and whether I live or die, it ſhall be, God willing, put in full execution) will teſtifie ſo truly and abundantly for me, as I need not be the publiſher of the dignity and worth of mine own inſtitution. *Written with mine own hand*, Anno 1609. December 15.

Ob. *Jan.* 29. 1612.

Out of his Life, written by himſelf, Printed at Oxford 1647.

V. Dr.

V.

Dr. JOHN JEWEL *Bishop of* Sarum.

1. AS the price and happi- neſſe of *Aurelius Augu- ſtinus* his Labours and Work the induſtrious vigilancy o *Gregory*, the heavenly gifts o *Theodoſius*, the divine ſpirit o *Ambroſe*, the golden mouth of *Chryſoſtome*, the ſweet vein o *Lactantius*, the ſhining ſtyle o *Fulgentius*, are very conſpicu- ous in their names; ſo here Grace in *John*, and eminent Perfection in *Iewell*.

2. He was born of virtuou and religious Parents, in the County of *Devon* (Anno 1522. May 24) a fertile ſoil of many good

ood Wits, and two other moſt minent, of the ſame Colledge fter him, Dr. *Reynolds* and Mr. *ooker*.

3. His ſingular promptneſſe f Wit and Induſtry accompanied with ingenuity and modeſty, begat an exceeding love f him in his Maſter *Bowin*; whom afterwards, when he was Biſhop, he forgat not, but moſt highly eſteemed and bountifully rewarded all *Bowins* for his Maſters ſake.

4. He was ſent to *Oxford* at the age of thirteen, and taken by Mr. *Parkhurſt* of *Merton* Colledge to be his Poſtmaſter, who perceiving his capacity let fall a prophetical ſpeech of him; *Surely* Paul's *Croſſe will one day ring of this boy.*

5. From

5. From *Merton* Colledg
he was transplanted into *Co*
pus-Christi, and there chose
before all his Seniors to rea
the *Humanity* Lecture; whic
he did with such diligence an
facility, that many came fro
divers other Colledges to b
hold *Rhetorick* so richly s
forth; among others, his Tut
Mr. *Parkhurst* of *Merton*, wh
after the Lecture ended, salute
Jewell with this Distick.

Olim Discipulus mihi, charo Juelle, *fuisti:*
Nunc ero Discipulus, te renuente, tuus.

6. So industrious he was
that for the greatest part of the
day he hid himself in his Study,
and so much recalled his sense
from all external objects, tha
Chrysippus-like, he needed
Melissa to put him in mind o
his

his meat. His onely Recreations from ſtudies were ſtudious being either in inſtructing his Scholars, or diſputing, or meditation.

7. As for his life and converſation in this ſlippery age, take the teſtimony of an adverſary (equall to a general conſent) the Dean of the Colledge : *I ſhould love thee*, Iewell (ſaid he) *if thou wert not a* Zuinglian; *In thy Faith I hold thee an Heretick, but ſurely in thy life thou art an Angel.*

8. *Peter Martyr*, in the time of *Edward* 6. being called over, and appointed by the King Profeſſor of Divinity in *Oxford*, our *Iewell* was his Auditour, copied out his Lectures & Sermons, was his Notary in that tumul-

tumultuary disputation about the Real Presence, and in time became most intimate with him.

9. In those dayes of Peace, he was noted also for an Oration in *English* pronounced in the Colledge in praise of the Founder, and two Sermons in Latin *Ad Clerum*, and for his preaching at *Sunningwell*, whither he went on Foot at least every fortnight.

10. At his departure from the Colledge in the conclusion of his Speech, Pardon me, good Sirs, said he, if it do grieve me to leave the place where I have been brought up, where I have lived hitherto, where I have been in some place and reckoning. But why do I stick to

to kill my heart with one word? Alaſs that I muſt ſpeak it, as with grief I muſt; *Valeant ſtudia, valeant hæc tecta, valeat ſedes cultiſsima literarum, valeat jucundiſsimus conſpectus veſtri, valete juvenes, valete ſocii valete fratres, valete oculi mei, valete omnes, valete.* Thus he burſt out of his Speech, and his hearers burſt out into tears.

11. After his expulſion, lamentable in the manner, but glorious in the cauſe, he ſtayed himſelf at *Broadgates* Hall; where Fame of his Learning drew many Scholars unto him. In the mean time, the Colledge, by their unjuſt ejection of him, were puniſhed not onely with loſſe, but with diſgrace: For, when the Dean boaſted of their

cause in preserving the Colledge vestments and Treasure, the Arch-Deacon of *Oxford* answered, *Ye have done so indeed, but ye have wilfully lost one Ornament and great Treasure, far more precious then any of these:* alluding to the saying of *Cornelia*, Mother of the *Gracchi*, *Hæc sunt ornamenta mea*, shewing her Sons to another Lady, that shewed her pearles and costly attire.

12. At this time the University chose him for their Oratour; in whose name he curiously penned a gratulatory Letter to Queen MARY, consisting of exclamations of grief for the Funeralls of King EDWARD, and acclamations of joy for her happy Coronation.

By

By which Letter, it ſeemeth, Mr. *Iewell* & others conceived good hope, that Queen MARY would not altogether change Religion. Which hope ſtayed him ſo long in *Oxford*, till the Inquiſition caught him, and urged ſubſcription under pain of preſcription and torture.

13. Here *Iewell* brought into a ſtrait, having no other Counſellours, but horrour without and frailty within, ſaying to them, *Do you deſire to ſee my hand, and will you try how well I can write?* took the Pen and haſtily writ his name, whereby he ſeemed to approve ſome Articles of Popery: But this ſubſcribing procured not his ſafety; for he had been taken again, had he not by Gods pro-

vidence gone a wrong way to *London*, and ſo eſcaped their hands that waited for him in the uſual way: as St. *Auſtin* by the errour of his guide eſcaped the *Donatiſts*.

14. Pope *Marcellinus* waſhed out his ſtian of Idolatry with tears of repentance and blood of Martyrdome: *Cranmer* purged the polluted hand that had ſubſcribed, with fire, before he was made an Holocauſt. *Origen* and *Iewell* repealed their publick ſubſcription by publick confeſſion and contrition. After he came to *Frankford*, he made an excellent Sermon, and confeſſed his fall, and was received there and embraced as amoſt dear Brother, nay, as an Angel of God.

15 From

15. From *Frankford* he was invited by the kind Letters of *Peter Martyr* to *Argentine*, where he conversed with *Grindal*, *Sandys*, *Cheek*, and other *English* Exiles for Religion; and assisted *Martyr* in the Edition of his Commentary upon *Judges*: In whose house he spent the greatest part of his time, as a Companion of his studies, endeavouring also sometimes to cõpose the contentions among his Brethren, somtimes to comfort them in their afflictions, repeating usually these words, *Hæc non durabunt ætatem.*

16. After his return, he was sent for to a Disputation at *Westminster*. The *Theses* were, 1. *That it is repugnant to the Word of God, and custome of the Primitive*

mitive Church, that Church-service and Liturgy should be performed in an unknown Tongue. 2. *That every Church hath power to alter Rites and Ceremonies for her better edification.* 3. *That the propitiatory sacrifice of the Masse for quick and dead hath no warrant in the Word of God.* But the Disputation was broke off, & Religion settled by the Parliament.

17. *Jewell* was appointed for the Visitation of the *Western* Churches: and so it fell out very fitly, that he presented his first labours in the Ministry after his return, in *Devonshire* and parts adjacent; there first breaking the bread of life, where first he received the breath of life. After which Visitation, he was con-

consecrated Bishop of *Sarisbury* with much reluctancy, often repeating the Apostle's words, *Qui desiderat Episcopatum, desiderat opus.*

18. And surely, if ever to any, then unto him was his Bishoprick a continual work: such was his care, that his Church should sustain no losse; such his pains in Governing and in Preaching, that abuses might not grow by the negligence or corruption of Officials. He sate often himself with his Chancellour, and was president in his Consistory: where though he were a strict executor of Ecclesiastical Lawes, yet no doubt he temper'd severity with that lenity which he exhorted *B. Parkhurst* to in a certain Letter:

Let your Chancellour (ſaith he) *be harder, but you eaſier; let him wound, but do you heal; let him lance, doe you plaiſter. Wiſe clemency will doe more good, then rigid ſeverity: One man may move more with an Engine, then ſix with the force of their hands.*

19. When his friends admoniſhed him to lighten his over-heavy burden of ruling & inſtructing every particular Church in his Dioceſe, by Subſtitutes and Coadjutors, he replyed; *Unlearned men can doe me no good, and to the Learned I can doe no good: I have no Benefices in my gift to maintain them*: Capon *my predeceſſour hath devoured all.* This *Capon*, unhappily underſtanding that of St. *Paul*, as one is ſaid to have

read

read it, *Qui desiderat Episcopatum bonum, opes desiderat*, made havock of all the good Livings in his Diocese, enriching himself, & leaving the Bishoprick poor.

20. In all the time of his Bishoprick, scarce any year passed, which was not made noble and illustrious by some work of his. The year 1560. began with his noble challenge at *Paul's Crosse*, and ended with his confutation of Dr. *Cole*. His Apology, begun in the year 61, and perfected 62, was made so much of by all Protestants, that it was translated almost into all Tongues. The years 64 and 65, were renowned for his and Mr. *Harding's* contentions about the forenamed challenge: In which time also he was so-

ſemnly created Doctor, and bare the part of a Moderatour in thoſe famous Acts, concluded with a divine ſpeech of Queen ELIZABETH: His Defenſe fell in the years 66 and 67. After which time divers Learned Books were dedicated to him by *Martyr*, *Bullinger* and others: and himſelf intended divers other excellent Works; but death prevented the birth of them,

20. He recreated himſelf at his meals (a Chapter being firſt read) with School-diſputes of young Boyes, whom he maintained at his Table. After dinner, his doors and eares were open to all ſuits and cauſes. After buſineſſes diſpatcht, he retired to his ſtudy: About nine

he

he called all his Servants to account, how they had spent the day, and after prayers admonished them accordingly: Then to his study again, oft-times till midnight; and so to Bed: wherein after some part of an Authour read unto him by the Gentleman of his Bed-chamber, commending himself to the protection of his Saviour, he took his rest.

21. His memory was admirable, raised by Art to the highest pitch. For he could repeat faithfully any thing he had penned, as he had penned it, after once reading; and therefore usually at the ringing of the Bell, began to commit his Sermons to heart. Many barbarous hard names and strange words,

words, after once or twice reading and ſhort meditating, he could repeat backward and forward. This Art of Memory he taught his old Tutor Mr. *Parkhurſt* beyond the Sea; ſo that in a ſhort time, ſpending but one hour in a day at it, he learned all the Goſpel backward and forward by this artificial Memory.

22. His continual labours brought his body ſo low, that as he rode abroad to preach, a Gentleman adviſed him to return home for his health ſake, ſaying, it was better the people ſhould want one Sermon, then be deprived of ſuch a Preacher; but he replyed, *It becomes a Biſhop to dye in the Pulpit.* To one weeping at his bed ſide, he uſed

the

he words of *Ambrose*; *I have not so lived, that I am ashamed to live longer; neither doe I fear to die, because we have a mercifull Lord.*

23. In his Will, he considered his Brother and friends with some kind remembrances, but bestowed the rest most liberally upon his servants, scholars, and the poor of *Sarum*.

24. Before his death, he called his household about him, and after an exposition of the Lord's Prayer, among others used these words; *It was my Prayer alwayes to almightie God, since I had any understanding, that I might honour his Name with the sacrifice of my flesh, and confirm his Truth with the oblation of this my body unto death*

death in the defense thereof; which seeing he hath not granted me in this, yet I somewhat rejoice and solace my self, that it is worn away and exhausted in the labours of my holy Calling. Mr. *Ridley*, the Steward of his House, shut his eyes in the year of our Lord 1571. *Sept.* 22. about three of the clock in the afternoon.

Anno ætat. 50.

Out of his Life, prefixed to his Works.

VI.

Mr. GEORGE HERBERT.

1. BEing nobly born, and as eminently endued with gifts of the mind; and having by industry and happy educati-

on

out perfected them to a great excellency (whereof his Fellowship in *Trinity* Colledge in *Cambridge*, & his Oratourship in the University; together with that knowledge the Kings Court had taken of him, are evidences:) quitting all opportunities that he had for worldly preferment, he betook himself to the Sanctuary, chooſing rather to ſerve at God's Altar, then to ſeek the honour of State-employments.

2. To teſtifie his independency upon all others, and to quicken his diligence in the Miniſtry, he uſed in his ordinary ſpeech, when he made mention of the bleſſed name of Ieſus Chriſt, to adde, My Maſter.

3. Next God, he loved that

which

which God himſelf hath magnified above all things, *i. e.* his Word: ſo as he hath been heard to make ſolemn Proteſtation, *That he would not part with one leaf thereof for the whole World, if it were offered him in exchange.*

4. His obedience and conformity to the Church and the diſcipline thereof, was ſingularly remarkable. Though he abounded in private devotions, yet went he every morning and evening with his Family to the Church; and by his example, exhortations and encouragements drew the greater part of his Pariſhioners to accompany him dayly in the publick celebration of Divine ſervice.

5. As for worldly matters, his

his love and esteem to them was so little, as no man can more ambitiously seek, then he did earnestly endeavour thereſignation of an Eccleſiasticall dignity, which he was poſſeſſor of. But God permitted not the accompliſhment of his deſire, having ordained him his Inſtrument for reedifying the Church belonging thereuuto.

6. With the remembrance whereof, as of an eſpecial good work, when a friend went about to comfort him on his death-bed, he made anſwer; *It is a good work, if it be ſprinkled with the blood of Chriſt.*

7. We conclude with his *Motto*, with which he uſed to conclude all things, that might ſeem to tend any way to his own honour;

nour; *Lesse then the least* [illegible] *Gods mercies.*

Out of the Preface to his Sacred Poems.

VII.

Dr. JAMES USSHER *Arch-Bishop of* Armagh.

1. HE had constantly praye[d] in his Family four time[s] a day. At six in the morning and eight at night, they we[re] such, wherein the gifts of tho[se] who were his Chaplains wer[e] exercised: but before dinner [&] supper in the Chappell, the *Li[-]turgy* was constantly observed; which he had in estimation t[o] his last.

2. A form of Prayer, no[t] onely by way of direction, bu[t] punctu-

punctually composed, he ever judged to conduce to the publik benefit, especially in the Administration of Baptism and the Communion: as well for the shunning and preventing the disorder and scandalous confusion found in some mens performance of them, as the testifying of an unity and unanimity among us, which St. *Paul* prefers as the more excellent way, before the vanity of all spiritual gifts whatsoever. Concerning which, he wished the judgement of *Calvin* (in his Letter to the Protectour) were more known then it is, in regard of his esteem with such as have opposed it.

3. For Ordination, or an Ordained Ministry, such was his judge-

judgement of the neceſſity of it, that he took it to be a Fundamental, and one of thoſe principles of Chriſtian Doctrine (*Heb.* 6. 2.) called, *laying on of hands*. The great neglect of which he much lamented, as fearing it would prove to be the undermining the foundation of our Church; which Mr. *Cartwright*, in his Commentary upon the place, confirms to the full, and in a higher expreſſion, as if it were the overthrow of Chriſtianity.

4. What his judgement was of the uſe of the Lords Prayer, his practiſe ſhewed it in the conſtant concluding of his Prayer before Sermon with it. And his approbation of that geſture of kneeling at the Communion

was often apparent before ma-
ny witnesses.

5. For Confirmation of chil-
dren (which *Calvin*, *Beza* and o-
thers much commend, & wish it
were restored) he was not want-
ing in observation of it, as an an-
cient laudable custome. And
his Benediction was seconded
with good and spirituall instru-
ction, that stuck to the children
when they came to further years.

6. The Church-Catechism,
despised by some for its plainess,
he thought therefore to be the
more profitable to the vulgar,
and gave order it should every
Lords day in the afternoon be
explained.

7. He was indeed, as *Eras-*
mus saith of St. *Austin*, *Vivi-*
lum quoddã exemplar Episcopi,
omnibus

omnibus virtutũ numeris absolutum. And I wish all that have a reverent opinion of him, would show it, in taking his spirit of Moderation for their Copy.

Out of Dr. Bernard.

VIII

Mr. JOHN HALES.

1. MR *John Hales*, some time (Fellow of *Merton* Colledge &) Greek Professour of the University of *Oxford*, long Fellow of *Eton* Colledge, and at last also Prebendary of *Windsore*, was a man, I think, of as great a sharpnesse, quicknesse, and subtilty of Wit, as ever this, or perhaps any Nation bred.

2. His

His industry did strive, if were possible, to equall the genets of his capacity: where- he became as great a Master polite, various and universal earning, as ever yet converst th Books.

. Proportionate to his Read- g was his Meditation, which nished him with a judgement yond the vulgar reach of n, built upon unordinary tions, raised out of strange servations and comprehen- e thoughts within himself. that he really was a most pro- ious example of an acute & rcing Wit, of a vast and illi- ted knowledge, of a severe d profound judgement.

t. Yet, had he never under- od a Letter, he had other Ornaments

Ornaments ſufficient to ende
him. For he was of a natur
(as we ordinarily ſpeak) ſo kin
ſo ſweet, ſo courting a
mankind; of an affability ſ
prompt, ſo ready to receive a
conditions of men, that I co
ceive it were as eaſie a task fo
any one to become ſo know
ing as ſo obliging.

5. As a Chriſtian, none mo
ever acquainted with the natu
of the Goſpel, becauſe no
more ſtudious of the know
ledge of it, or more curious
the ſearch; which bei
ſtrengthned by thoſe great a
vantages before mentione
could not prove other th
highly effectual.

6. He took indeed to hi
ſelf a liberty of judging, not
othe

others, but for himself: and if ever any man might be allowed in these matters to judge, it was he, who had so long, so much, so advantageously consider'd; & which is more, never had the least worldly design in his determinations.

7. He was not only most truly and strictly just in his secular transactions, most exemplarily meek and humble, notwithstanding his perfections, but beyond all example charitable, giving unto all, preserving nothing but his Books, to continue his learning and himself: which, when he had before digested, he was forced at last to feed upon, at the same time the happiest and most unfortunate *helluo* of Books; the

grand example of Learning, and of the Envy and contempt which followeth it.

8. While he lived none was ever more ſollicited and urged to write, and thereby truly to teach the world, then he; none ever ſo reſolved (pardon the expreſſion, ſo obſtinate) againſt it. His facile and courteous nature learnt only not to yield to that ſollicitation. And yet he cannot be accuſed for hiding of his Talent, being ſo communicative, that his Chamber was a Church, and his Chair a Pulpit.

9. Onely that there might ſome Taſte continue of him, ſome of his Remains were collected, ſuch as he could not but write, and ſuch as when written,

written, were out of his power to destroy. These consist of two parts, of *Sermons*, and of *Letters*: and each of them proceeded from him upon respective obligations. The *Letters*, though written by himself, yet were wholly in the power of that Honourable person to whom they were sent, and by that means they were preserv'd. The *Sermons* preached on several occasions were snatcht from him by his friends, and in their hands, the Copies were continued, or by transcription dispersst.

10. As to those Letters written from the Synod of *Dort*, take notice that in his younger days he was a *Calvinist*, and even

{*out of Mr. Farringtons Letter.*}

then when he was employed at that Synod, and at the well preſſing Io. 3. 16. by *Epiſcopus*, *There I bid Iohn Calvin Good Night*, as he has after told me. I have drawn in my mind the model of his Life: but I am like Mr. *Hales* in this, which was one of his defects, not to pen any thing, till I needs muſt.

Out of Dr. Pearſons *Preface to his Golden Remains.*

IX. R. Evelyn.

1. HE was taught to pray as ſoon as he could ſpeak, and he was taught to read as ſoon as he could pray. At three years old, he read any character or letter whatſoever uſed in our printed books, and within a little

little time after any tolerable writing hand; and had gotten by heart, before he was five years of age, seven or eight hundred Latine and Greek words, together with their Genders and Declensions.

2. His Promptitude in this nature was prodigious, so that I have been ready to cry out, *Horrori mihi est hoc ingenium.* So insatiable were his desires of knowledge, that upon a time hearing one discourse of *Terence* and *Plautus*, and being told (upon his enquiry concerning those Authours) that the books were too difficult for him, he wept for very grief and would hardly be pacified.

3. To tell you how exactly he read French, how much of

it he ſpake and underſtood, were to let you only know, that his Mother did inſtruct him without any confuſion to the reſt. Thus he learned a Catechiſme & many prayers, & read divers things in that Language.

4. His uſual Recreations were eſpecially the *Apologues* of *Æſop*: moſt of which he could ſo readily recount, with divers other ſtories, as you would admire from whence he produc'd them. But he was never without ſome book or other in his hand. He often delighted himſelf in reciting of Poems and Sentences, ſome whereof he had in Greek fragments of Comedies, divers verſes out of *Herbert*; and amongſt the *Pſalmes*, his beloved and often re-

repeated, *Ecce quam bonum!*

5. I might adde the incomparable ſweetneſſe of his countenance and eyes, the clean fabrick of his body, and pretty addreſſes: how eaſily he forgot injuries, when at any time I would break and croſs his paſſions, by ſometimes interrupting his enjoyments in the midſt of ſome delicious things which allured him. But above all, extreamly conſpicuous was his affection to his younger brother, with whoſe impertinencies he would continually bear, ſaying, *he was but a child and underſtood no better.*

6. There are better things behind, and thoſe are his early Piety and how ripe he was for God. Never did this child lye

in bed (by his good will) longer then ſix or ſeaven, Winter or Summer: and the firſt thing he did being up, was to ſay his French prayers, & our Church-Catechiſme; after breakfaſt that ſhort Latine prayer, which having encountred at the beginning of our *Lilies* Grammar, he had learned by heart without any knowledge or injunction of mine.

7. Wonderfull was it to obſerve the Chapters which himſelf would chooſe, and the Pſalms and Verſes that he would apply upon occaſions, and as in particular he did to ſome that were ſick in my family a little before him; bidding them to *conſider the ſufferings of Chriſt, how bitter they*

were

were and how willingly he endured them.

8. The last time he was at Church (which was as I remember at *Greenwich)* at his return I asked him, what he brought away from the Sermon? He replyed, that he had remembred two good things, *Bonum gratiæ*, and *Bonum gloriæ*: which expressions were indeed used, though I did not believe he had minded them.

9. When about Christmas a kinsman of his related to us by the fire side some passages of the presumptuous fasting of certain *Enthusiasts* about *Colchester*, whilst we were expressing some admiration at the passage, *That*, sayes the Child, *is no such wonder; for it is writ-*

zen, Man ſhall not live by bread alone, &c.

10 When the Lords day fortnight before he dyed, he repeated to me our Church-Catechiſme, he told me, *That he now perceived that his Godfathers were diſengaged; for that ſince he himſelf did now underſtand what his Duty was, it would be required of him and not of them for the future.*

11. How divinely did this pious Infant ſpeak of his being weary of this troubleſome world (into which he was ſcarcely entred) and whilſt he lay ſick, of his deſires to go to heaven, that the Angels might conveigh him into *Abrahams* boſome, paſſionately perſwading thoſe that tended him to die with him.

12. The

12. The day before he took his leave of us, he call'd to me, and pronounced it very ſoberly: *Father*, ſayes he, *You have often told me, that you would give me your houſe and your land, your books, and all your fine things: but I tell you, I ſhall have none of them; you will leave them all to my brother.*

13. That very morning; not many hours before he fell into that ſleep which was his laſt, being in the midſt of his Paroxyſm, he called to me, and asked me, *Whether he ſhould not offend, if in the extremity of his pain, he mentioned ſo often the name of God, calling for eaſe?* And, *Whether God would accept his prayers if he did not hold his hands out of bed in the poſture of pray-*

praying ? Which when I had pacified him about, he prayed, till his prayers were turned into eternal praiſes.

Out of his Fathers Epiſtle before Chryſoſtome, of Education.

Grot. ad Patrem.

Carere liberis durum non eſt, niſi his qui habuerunt.

I ſhall onely adde the Epitaph written upon this admirable Child by that excellent Scholar and his kinſman.

Mr. *Chriſtopher Waſe.*

EPITAPHIUM.

R. EVELYN. I. F.

Quieſcit hoc ſub marmore,
Unà quieſcit quicquid eſt amabile,
Patres quod optent, aut quod orbi lugeant.
Genas inſontes non, ut ante, riſus
Lepore condit amplius.
Morum venuſtas, quanta paucis contigit
Deſideratur omnibus.
Linguæ, Latina, Gallica,
Quas imbibit cum lacte materno, tacent.
Tentarat Artes, Artiumque principia.
Pietatis elementa hauſerat.
Libris inhæſit improbo labore,
Ut ſola mors divelleret.
Quid indoles, quid diſciplina, quid labor
Poſſint, ab uno diſceres.
Puer ſtupendus! qualis Hic eſſet ſenex,
Si fata vitæ ſubminiſtraſſent iter!
Sed aliter eſt viſum Deo.
Correptus ille febricula levi jacet:
Jacent tot unà ſpes parentum.
Vixit An. V. M. V. III. ſuper D.
Eheu! Delicias breves!
Quicquid placet mortale non placet diu,
Quicquid placet mortale ne placeat nimis

D. Arthur Lake,

Biſhop of *Bath* and *Wells*.

1. THis Holy man was nou
ſed up from his tend
age in the exerciſes of true pi
ty, and in the ſtudies of variou
and exquiſite learning, and i
his riper years advanced to d
vers eminent places of dignit
in the Church, not by any am
bitious ſuit or ſeeking of h
own, but by the ſpecial prov
dence of God, beyond his ex
pectation or deſire raiſed t
the height of Epiſcopal Dig
nity.

2. He was firſt placed a Chil
in the famous School of *Win*
cheſter, thence elected Fello
in New Colledge in *Oxford*
and after Fellow in the Col
ledg

dge neer *Wincheſter*: thence gain recalled by the conſpiring otes of that numerous Socie- to the Warden-ſhip of New olledge. Afterward, preſer- d firſt to the prefecture of the oſpital of S. *Croſſes* neer *Win- heſter*, then to the Deanry of he Cathredral Church of *Wor- eſter*. And laſtly to the Biſhop- ck of *Bath* and *Wells* where e dyed.

3. He continued the ſame his Rocket, which he had een in his Scholars Gown, ha- ing ſo well ſtudied *Humility* the baſis of all vertue) in his ounger years, that in the whole courſe of his life there was no umour of pride appeared, but s well in his actions as in his peeches, equalling himſelf with

with the loweſt; notwithſtanding the many temptations he had both from the eminency of his place & excellency of his parts to do & ſpeak otherwiſe. From this did proceed that ſingular *Affability* and eaſineſſe of acceſſe, which he ever retained to all ſorts of men, & to thoſe of his own Coat eſpecially: ſo that no man can ſay, he was ever ſleighted, or ſuperciliouſly uſed by him.

4. Adde hereunto his rare *Tranquillity and Contentedneſſe of minde.* He retained the ſame temper in all the alterations of his eſtate; So that whatſoever outwardly befell him, either to the better or the worſer part, he ſeemed very little to be affected, ſurely nothing diſquieted there-

therewithall. A ſtrange ſerenity of mind in him; whereof I take it alſo to have been a good argument, that (as I have often heard him ſay) ſo long as he was in perfect health of his body, he did never dream.

5. His *Temperance* was ſuch, that at the greateſt and beſt furniſhed tables, whereat the condition of his place required his preſence, his feeding was commonly upon one diſh and that none of the daintieſt. And when he was not hindred by reſort of ſtrangers unto him, he faſted uſually four times in the week from his ſupper, and ſpent that time in framing ſome Meditation or other upon a piece of Holy Scripture.

6. Unleſſe it were in the com-

company of Scholars, and in ſuch ingenious & pleaſant Diſcourſes as are incident thereto (wherein he would ſometimes expreſſe much freedome of innocent mirth) a man could not obſerve, that he took much delight in any worldly thing whatſoever: an evident argument, that his intellectual part had the predominancy over his ſenſual, or rather indeed that Grace ruled them both, and that the *Man* in him was ſubordinate to the *Chriſtian*.

7. As he had been alwayes *liberal*, from the time he had any thing to give; ſo upon the increaſe of his fortunes he improved that virtue, even to a kind of *Magnificence*. And though his forwardneſſe in giving

ving never let him ſtay till his purſe was full, ſo that he attained not to the doing of any pompous work: yet his ordinary largeſſe to the poor at his Gate and in the ſtreets; his Contributions to pious works of all ſorts; his Exhibitions to poor Scholars both abroad and in the Univerſity; his encreaſing the allowance of the poor Brethren of S. *Croſs*; his maintaining of two Lectures in New Colledge in *Oxford*, one for the Hebrew Tongue, another for the Mathematicks; (A great part of his books, he diſpoſed to the Library of New Colledge by a deed of gift, divers years before his death, reſerving the uſe of them onely for his life time.) his leading the way to the found-

founding of a Library at *Worcester*, and another at *Wells*, are sufficient instances of his exceeding Bounty.

8. His *Contempt of Wealth* I may reckon as a part of his Magnanimity. I dare say, that in all Elections of Scholars, Collation of Orders, and Benefices, Dispositions of Offices, and Grants of Colledge and Church-Leases, that passed through his hands (as there passed in his time very many) he never fouled them with the least touch of a *Gehazi's* reward, which integrity of his, together with his open-handedneſſe and Houſe-keeping, were the onely Cauſes that he left no greater Eſtate behind him.

9. His

9. His *Ability to teach*, as it was very great, ſo did it never appear more, then after he was a Biſhop. For though the acts of government alone may ſeem ſufficient to take up a man in that place: yet he never ceas'd to adorn the Pulpit with his no leſs frequent and aſſiduous, then learned and pious labours. Witneſſe his ordinary preaching in the Cathedral Church of *Wells*; his frequent excurſions into the Pariſhes adjoyning; and indeed his leaving of no place, where he came, if it were a fit time of preaching, unſupplyed. Beſides all which his ordinary Diſcourſes were in one kind or other as good as Lectures to thoſe that heard them.

10. Beſides his ordinary Chapell

pell hours, which he ſaw duely and by all frequented; he cauſed many of his houſhold to aſſiſt every morning at the ſix a clock prayers in the Cathredral Church adjoyning: He never ſate down at his meals, but he had, according to the ancient faſhion of Biſhops, a Chapter of the Bible read by one whom he kept for that purpoſe; and laſtly, at the cloſe of the night, he called his whole Family into his ordinary Dining room, and there, in his own perſon, moſt devoutly commended them by his prayers to Almighty God.

11. He never conferred holy Orders upon any perſon, whom he did not firſt examine ſtrictly according to the Canons

nons of the Church; neither did he truſt herein any Chaplain or other Deputy, but himſelf perſonally performed the office. And as he was provident to plant a good Miniſtrie in his Dioceſs, ſo was he no leſs carefull to cheriſh thoſe who were already planted. The moſt eminent among them for pietty and learning, he did not only uſe moſt familiarly, but ſtudied to draw them neareſt to himſelf by providing them of Prebends in his Church: and to the weaker ſort of them, he ſpared not to give his advice and directions upon all occaſions, how they might enable themſelves for the better diſcharge of their Calling.

12. In the exerciſe of the Diſci-

Diſcipline of the Church, he carried himſelf ſo, that by his own practice he wrought a great reverence thereof, even in thoſe who were otherwiſe not well affected thereunto. For when any enormous Offender was cenſured in his Conſiſtory, whoſe puniſhment and penance was fit ſhould be performed in the Cathedral Church, as inceſtuous perſons, notorious adulterers, notorious ſchiſmaticks or the like. Himſelf was uſually the preacher at ſuch times: and this he did often and upon divers occaſions, and in ſuch his Sermons did ſo open the grievouſneſs of thoſe Offences, and the Authority of the Cenſurers and Diſcipline of the Church, as ſo th

the moſt part wrought great Contrition in the parties puniſhed; and after Sermon before the whole Congregation, himſelf gave them Abſolution. All which he performed with that gravity, learning and power, as gave great comfort to all, and bred, no doubt, a general reverence and awe of the Cenſures and Authority of the Church.

13. His Trienniall Viſitations, he alwayes kept in his own perſon; and kept them ſo, that (to ſay no more) he was ever welcome where he came. They reſorted and flockt to him in every place, *tanquam ad ſalutare & beneficum ſidus*; yea, they brought their Children and whole Families to receive his bleſſing, and to be

confirmed by him. Which act he performed, not in a tumultuary manner, and as we use to say, *hand over head*, but with advised deliberation and choice, admitting onely those, whom either by the Certificate of their Minister, or the examination of his own Chaplains he found to be sufficiently instructed in the Principles of Religion, and so by the intention of our Church capable of the benefit of that sacred Action.

14 In the Cathedral Church of *Wells*, whether it were so that himself preacht or no, after the Sermon done and the Psalme sung as the manner is, Himself standing up in the Episcopal Seat gave the Benediction to the people; after the

example of the High Prieſt in the old Teſtament, *Num.*6.23. which thing as he performed like himſelf. i.e. In a moſt grave and fatherlike manner; So any man that had but ſeen, with what attentive and devout geſtures all the people received it, what apparent comfort they took in it, and how carefull every particular man was, not to depart the Church without it, could not but conclude, That there is a ſecret Virtue in the prayers and bleſſings, as of natural, So of Spiritual Parents.

15. In his laſt Teſtament, amongſt other pious recommendations of his ſoul to God, he hath theſe words: *I deſire to end my life in that faith, which is now eſtabliſhed in the*

Church of England, whereof I am a member, and have been by Gods bleſsing well nigh thirty years a Preacher. And my Souls unfeined deſire is, that it may ever flouriſh, and fructifie in this kingdome and in all his Majeſties Dominions, and from thence be propagated to other Countries, which ſit in darkneſſe and in the ſhadow of death, whether Infidels or Hereticks. Amen.

16. Having ſome few hours before his departure made a zealous and devout Confeſſion both of his faith and ſins to the Biſhop of *Ely* there preſent, from whom alſo he received Abſolution, according to the Order of our Church; and being aſſiſted to the laſt gaſp with the comfortable and heavenly prayers

prayers of that divine Prelate; after he had taken particular leave of all about him, and given them respectively both his counsel and benediction, He speedily yielded up his soul to God.

Libenter mortalis sum, qui sum futurus immortalis.

Out of his Preface to his Sermons.

The ſecond *Decad.*

I.

EDWARD PEYTO *Eſq;*

1. HE was a perſon, who liv'd a great deal of life in a little time; eſpecially dating it (as he did) from the memorable pains of his renovation. When I conſider him in his childhood at the Vniverſity of *Oxf.* exciting others by his example, to minde the end of their being there; how ſtrict and ſtudious he appeared throughout his courſe; how much farther he went before, in point of proficiency,

ciency, then he came behind others in point of years; how much applauded he was by all, for his publick exerciſes in *Lent*, both as an oratour at the Desk, and as a Philoſopher in the Schools; adding honour to his Degrees. When I reflect upon his progreſs through much variety of learning, through every part of the *Mathematicks*, eſpecially through *Algebra* the moſt untroden part of them: and when I compare with all this, the great Sobriety of his temper, his unaffected humility, and (after a publick aberration) his perfect return into the way, out of which for ſome years he had unhappily been ſeduced; laſt of all, when I remember, how whileſt

nothing but proſperity made ſome in the world to hug their errour, he hated his ſo much the more, the more he had proſper'd by its deluſion (which was an argument of the moſt generous and Chriſtian temper:) I may fitly affirm of him, *That being made perfect in a ſhort time, he fulfilled a long time.*

2. I do the rather think it a duty, to praiſe him after his deceaſe, the leſs he was able to endure it, whileſt yet alive. And I conceive my ſelf the fitter, to ſpeak a little in his abſēce of his perfections, becauſe ſo long as he was preſent I onely told him of his faults (never leaving him as a Monitor, untill I thought he left them.) For having found

found him my noble friend, I could not but afford him my reprehenſions (yet ſtill attended with reſpect) in whatſoever regard I could think them uſeful. And 'twas the mark of an excellent judicious Spirit, that he valued me moſt for my greateſt freedome in that particular, even then when our Heads were moſt at enmity (by their over great influence of his Fathers perſwaſion upon his own) there ſtill remained in both our Hearts a moſt inviolable Friendſhip. He had impartially conſidered that ſacred Aphoriſm, *That to refuſe inſtructions, is to deſpiſe ones own Soul.*

3. The manner of his departure did moſt remarkably

reſemble Sir *Spencer Compton's* (a perſon ſo ſingularly qualifi-ed by grace and nature and e-ducation, that however his ex-traction was highly noble, I may confidently ſay, it was the loweſt thing in him:) who dy-ed at *Bruges* about the time, wherein the man of our deſires expir'd at *Compton*. Never did I hear of a more heavenly Va-ledictiõ to all the content-ments of the earth, then was given by theſe two at their diſ-ſolutions. Never yet did I hear of any two farewells ſo much alike. Never were any more admired by thoſe that ſaw them whileſt they were going, or more deſired when they were gone.

4. As he deſerves a noble Elegy,

Elegy, ſo he needs none at all: being one of whom I have ſeldome or never heard an ill word ſpoken. And he was ſo much the leſſe obnoxious to the diſhoneſty of the tongue, becauſe (as far as his Quality would give him leave) he ever delighted in that obſcurity, which moſt young Gentlemen are wont to ſhun. For although his extraction was noble, and his Fortune extreamly fair; though his natural parts and abilities were truly great, as well as greatly improved by art and induſtry; yet ſtill his modeſty and his meekneſſe were ſo much greater then all the reſt, that, in a perfect contrariety to the vain glorious and hypocritical, he ever turn'd his

his worst side outward.

5. It was, no doubt, an effect of those two Virtues (his Modesty and his meekness) that he so constantly observed that precept of S. *James*: For he, if any man living, was *swift to hear, but slow to speak.* And when he thought it his turn to speak, it was rather much, then in many words. As the speech of *Menelaus* * described by *Homer*: so perfectly free were his Discourses, from the fault of impertinencie or superfluity.

* παῦρα μὲν ἀλλὰ μάλα λιγέως.

6. So far was he from sitting down in the chair of the scornfull (as too many of his Quality are wont to do:) nay so far from walking in the Counsels of the ungodly (from the time that he

he found them to be ſuch) that he made it his care and chiefeſt caution (in his later years more eſpecially) not ſo much as to ſtand in the way of ſinners.

7 He was a true Nathaniel, *an Iſraelite indeed*, in whom was *no guile* : a right honeſt man, which is a nobler title then *right honourable*; though I may ſay very truly, that he had many due titles of honour too. For not to ſpeak of his Anceſtors, who came in hither with the Conqueſt, and that from the City *Poiton* in France, from whence they derive the name of *Peyto*: I think it more for his honour, to have been many wayes * good: viz. a good Huſband, and a good Father; a good

* Οὗτος ἄριστος γενεαλογίας τρόπος. Chryſ.

a good Maſter, and a good Friend; a good Neighbour, and a good Landlord; a good Chriſtian, and a good Man. And, which is a ſign of more goodneſſe then all the reſt, he never thought he was good enough; eſpecially in the firſt, and in the two laſt Particulars.

8. He was ſo eminently *ſober*, that I believe he was never known to have ſin'd againſt his own body in any kind; ſo eminently *righteous*, that he was in pain, till he had rendered to every man his due. Being ſo ſober, and ſo righteous, he is inferred to have been *Godly* too. For the moſt material part of Godlineſſe is moral honeſty; nor was there any thing more conſpicuous in the life

of

of our blessed Lord. The second Table is the touchstone of our Obedience to the first.

2. He enjoyed that *Euthanasia*, that happy calmnesse of death, which the Emperour *Augustus* was wont to pray for: and that in both acceptions of the word. For first, however he was sick of a burning Fever, yet without the least taint of deliration. That knot of union betwixt his body and his soul, was not violently broken, but very leisurely untyed; they having parted like two friends, not by a rude falling out, but a loving Farewell. And secondly, whereas two things make death terrible, suddēnes and sin,: he was so armed against the first, that he did not onely

onely take care for the ſetting of his houſe in order, but ſent for the Divine to aſſiſt his devotion, and farther told his Phyſitian, *that God had ſent him his Summons.* And he uſed the help alſo of our Engliſh Letany, which prompts us to pray *againſt ſuddain death*, which he commanded one of his ſervants to aſſiſt him with upon his death bed, beſtowing upon it (when he had done) a great deal of holy admiration.

10. Again, ſo well was he prepared againſt the ſecond, that for the tenderneſſe of his Conſcience and his deep reſentment of all his ſins, thoſe of the times more eſpecially, in which he deplored his unhappineſſe that he had had a ſhare:

next for his hatred of himself in the remembrance of them, and his ſtedfaſt reſolutions of better life, and of making ample ſatisfaction for every ill that he had done: and laſt of all for his ſollicitude, that all his Family might live in the fear of God: in all theſe reſpects, I ſay, he appears a more then ordinary Example.

11. Marks of his *ſincerity* were: 1. That he lookt upon his failings, as through a *macroſcope*, which made them ſeem nearer and very much greater then they were. 'Twas his own expreſſion, *That all the ſins of his former life did even kick in his very face*; warning all thoſe who ſtood about his ſick bed, to beware of thoſe ſins which the

the world cals *little*; and of the *no-little* sins, which the world calls none; yea of the least appearances and opportunities of sin 2. That he was not meerly a *death-bed penitent*, but began the great work in his time of health. 3. That he insisted on the nature of true repentance, wch still importeth an amendment and reformation of life: abhorring and deploring those desperate notions of repentance, which the world is so cōmonly mistaken in. 4. That after some *Conflicts* he had with the Ghostly enemy (that so he might be happier in a Victorious, then he could possibly have been in an untempted innocence) God was pleas'd very signally to speak peace unto his-

his Conſcience, and to give him a foretaſt of Glory. 5. That he extended his care to the ſouls of others, with as true a Charity as to his own; exhorting one againſt the love of this world, charging another to be watchfull againſt intemperance, exciting a third unto frequent and fervent prayer. In general and in ſpecial, he was by his precepts as well as practice, a true preacher of Repentance.

12. In imitation of good old *Iacob*, before he was gathered to his Fathers, he gave a bleſſing to all his Children. And farther gave it in charge to his virtuous Conſort, not to educate his Children, ſo much to learning and other accompliſh-

ments.

ments, as to the knowledg
and ſervice and fear of God
and that they ſhould be ſeaſon
ed with thoſe his laſt principles
which by his later experienc
he found the beſt.

Ob. 8. *Cal.* 7. *An.* 1658. *æt* 31.

Out of his Funeral Sermon by Mr. Thomas Peirce.

Dr. WILLIAM LAUD, *Arch.* B. of *Canterbury*

1. HE was by many ſuſpected and charged not onely as popiſhly affected himſelf, but as a poiſoner of the whole ſtream and current of the reformed religion in *England*: at laſt he was treated either as a *heretick* or a *traitor*, or both, to Church and State.

2. As

2. As to this aſperſion of his
ing popiſh in his judgment
which reflected, in the repute
d event, upon all the Biſhops
f *England)* truly his own
ook may beſt of any, and ſuf-
iently vindicate him to be a
eat *Antipapiſt*: great I ſay;
ecauſe it ſeems by that learn-
d diſpute, that he diſſented
om Popery, not upon popu-
r Surmiſes and eaſie Prejudi-
s, but very learned and ſolid
ounds, which true reaſon
nd religion make good, agree-
le to the judgement of the
atholick Church in the pur-
ſt and beſt times. And in this
he Aarch B. doth to my judg-
ent, ſo very impartially weigh
he ſtate and weight of all the
onſiderable differences be-

tween

tween the Papists and the *English* Protestants (not such as are simple, futile and fanatick but learned, serious and sober that he neither gratifies the *Romanist* nor exasperates him beyond what is just; neither warping to a novel and needless super-reformation, wich is a deformity on the right hand, nor to a sub-reformation which is deformity on the left; but keeping that golden mean, which was held by the Church of *England*, and the greatest defenders of it.

3. I am indeed prone to think, that he wished there could have been any fair closure or accommodation between all Christian Churches (the same which many grave and learn-

arned men have much desir-
d:) And it may be, he thought
imself no unfit Instrument to
ake way for so great and
ood a work, considering the
minencies of parts, power
nd favour which he had.
aply he judged (as many
earned and moderate men
ave) that in some things be-
ween Papists and Protestants,
ifferences are made wider, &
ept more open, raw and sore
nen need be, by the private
ens and passions of some men,
nd the interests of some little
arti's, whose partial policies re-
lly neglect the publick & true
nterest of the Catholick Church
nd Christian religion, which
onsists much in peace as well
s in purity, in Charity as in U-
ity.

4. He

4. He was neither *Calviniſt* nor *Lutheran*, nor *Papiſt*, as to any ſide or party; but all, ſo far as he ſaw they agreed with the reformed Church of *England* either in fundamentals, or in nocent and decent ſuperſtructures. Nor did he eſteem anything as the Voice of the Church of *England*, which was not publickly agreed to and declared by King and Parliament according to the advice and determinate judgement of a National Synod and lawfull Convocation convened and approved by the chief Magiſtrate, which together made up the compleat Repreſentative, the full ſenſe and ſuffrage of this Church.

5. After his confinement, having

having occasion to wait on him, *I heard him* protesting with a serious attestation of his integrity before Gods omniscience, that however he might mistake in the mean and method, yet he never had any other design then the glory of God, the service of his Majestie, and the good order peace and decency of the Church of *England*: that he was so far from complying with Papists, in order to confirm them in their errours, that he rather chose such methods to advance the honour of the Reformed Religion in *England*, as he believed might sooneſt silence the cavils of fiercer Papists, induce the more moderate Recusants to come in to us, as ha-

ving leſſe viſible occaſion given them by needleſſe diſtances and diſputes to ſeparate from us.

6. He added, that he had (further) a deſire, as much as he could, to relieve the poor and diſtreſſed condition of many Miniſters, whom he had to his grief obſerved in *Wales* and *England*, where their diſcouragements were very great by reaſon of the tenuity and incompetency of their Livings: That he found the ſordid and ſhamefull aſpect of religion, and the Clergy gave great advantages to thoſe that were Popiſhly inclined, who would hardly ever think it beſt for them to joyn with that Church, which did not maintain either its

its own honour or its Clergy to some competency and comelineſſe.

7. Doubtleſſe this Prelate had more in him of Charity, Liberality, Munificence and Magnificence (as appears by the works he undertook to found, to build or to repair) then ever I ſaw in any of thoſe, who are the *having* and *getting* from, not the giving enemies to, *Epiſcopacy*.

Additions of

ARCH-BISHOP LAUD.

1. HE was born of honeſt Parents at *Reading* in *Barkſhire*. There he built an *Almes-houſe* and endowed it

with 200 *l. per an.* As appears by his own Diary, which he conſtantly kept of all the paſſages of his life.

2. He was very plain in apparel, and ſharply checkt ſuch Clergy-men whom he ſaw go in rich or gaudy clothes, commonly calling them of the Church triumphant. At a Viſitation in *Eſſex* reprovinga Miniſter for his fineneſſe, & ſhewing his own plaine apparel, he received this anſwer: *My Lord, You have better clothes at home, and I have worſe.*

3. His munificence appears chiefly by St. *Iohns* Colledge in *Oxford* (where he was bred) beautified, enlarged and inriched by him: and by St. *Pauls* Church, the Maſter-piece of his

his designes. One Satyrically said, *He pluckt down Puritans & Property, to build up Pauls & Prerogative.* But now that Church, formerly approacht with due reverence, is entred with fear of the falling of it: and is so far from having its old decayes repaired, that it is daily decayed in its new reparations.

4. An. 1645. *Ian.* 10. He was brought to the Scaffold, which he ascended with a chearfull Countenance, as rather to gain a Crown then lose a head: He made a Sermon-Speech on Heb. 12. *Let us run with patience &c.* Protested his innocence and integrity, as never intending any subversion of Laws and Liberty; de-

clared his inward comfort; had his head ſtricken off at one blow, while he prayed, *Lord receive my Soul.*

Out of Dr. Gaudens *Eccleſiæ Ang. Suſpiria, B. 4. ch. 23.*

III.

ARCH-BISHOP USHER.

1. Dr. *James Vſher*, late Arch-biſhop of *Armagh* and Lord Primate of *Ireland*, I reckon as ours, becauſe not onely his aſhes and mortal remains are depoſited with us, but he lived his laſt years of Exile, and ended his mortality amongſt us in *England*. Where beſides his conſtant pains in preaching, even to his laſt, he hath

hath left as many of his learned works, which are enjoyed by, and highly esteemed of all worthy men, who were blest with the example of his great and unspotted worth, which no envy, no malice can, I think, be so impudent as to blemish.

2. The real excellencies of this Bishop every way were such, that they exceeded all ordinary measures of humane commendation and capacity, extending to something of admiration * and ecstacy. None but those whose minds are enlarged to some proportion of his accomplishments can be able to comprehend his worth and amplitude: So vast, so transcendent, so astonishing was his

* Θαυμάσιος μᾶλλον ἢ ἐπαίνου

learning and understanding in all kinds of knowledge, divine and humane, that he was as the *Cynosure* by which all great Divines steered, and as the Sun-Dial by which all great Scholars set their watches.

3. So accurate was he in all usefull and learned Languages, occidental and oriental; So clear a prospect he had of all History and Chronology, of all Controversies, antient and modern, that nothing escaped him: nor was he onely as a Reader and spectatour, but as a Judge and Censor, as an Arbitrator and Dictator in Disputes, as one that sate in a Tribunal of Soveraign Learning over all. Nothing was new or hidden to him in Philology, Phy-

losophy,

losopy, Geography, Astronomy, Mathematicks, and least of all in Theology or Divinity: he had conquered all others, but in this he triumphed, which was the Trophie, Crown and Centor of all his other studies.

4. There was scarce any Book, printed or manuscript, worth reading, in private or publick Libraries throughout all Christendome, which he had not read, either in the Copy or Original, and digested into the method or design of his studies; yea, and to a miracle remembred, as to the main contents of it. To the immensity of his learning there was added excellent Principles of Politick Prudence, as a Governour of the Church, and as a

Counſellour of State, taken from that great experience he had gotten, and many excellent Obſervations he had made out of all Hiſtories, as well humane as divine; though he always laid the greateſt weight upon the grounds and inſtances of holy Scripture, which gives the trueſt judgement of Wiſdome or Folly.

5. His whole life, as to the Converſable part of it, was ſo civil, ſo ſacred, ſo affable, ſo amaible to all perſons of any worth or ingenuity that came to him, that nothing was more Venerable. I never ſaw him either moroſe or reſerved, much leſſe ſower or ſupercilious. If he were ſad, it made him not ſilent, but onely more

ſolemn:

solemn: if he were chearfull, he abhorred not such facetious and ingenious elegancies of discourse, as shewed that holiness was no enemy to Cheerfulness, but great Graces might safely smile, and innocent Virtues might sometimes laugh without offence.

6. Whose humble and holy Industry was such, that besides his vast designes for writing and printing, he never failed, since he was Presbyter, Prelate or Primate, to preach once every week, if health permitted him; besides many times on the week dayes upon occasion: Nor was it any great pains to a person of his fulnesse, who did not pump for, but pour out his Sermons like a

pregnant ſpring, with a ſtrange plenty, clarity and vivacity. If all Biſhops hearts and mouthes had been as open as his, ſure they had ſtopped the mouthes and ſilenced the tongues of all their Adverſaries.

7. However He held a fraternal Correſpondency and actual Communion (as occaſion offered) with thoſe Reformed Churches, and thoſe Miniſters, who approved, yea deſired Epiſcopacy, though they could not enjoy any Biſhops, properly ſo called, after the cuſtome of all antient Churches; yet, with S. *Cyprian* :: he flatly condemned, and branded with

:: *Sine ſpe ſunt, & perditionem maximum Dei indignatione acquirunt, qui ſchiſmata ſerunt, & relicto Epiſcopo ſuo, ultrco ſibi foras pſeudo Epiſcopum conſtituunt. Epiſt. 61. Lib 1.*

with the ſin and ſcandal of Schiſm, all thoſe who wilfully caſt off, injuſtly ſeparated from their lawfull Biſhops, who profeſſed the ſame Orthodox Faith and reformed Religion; affirming that he would not receive the Sacrament at ſuch Miniſters hands.

8. This excellent Biſhop, who deſerved to be eſteemed one of the Primates of all Learning, Piety and Virtue in the Chriſtian world, was, by Gods wonderfull diſpenſations, made a Primate in ſufferings. He lived to ſee, yea to feel, his Venerable Perſon by ſome men ſhamefully ſlighted, his Function as a Biſhop exautorated, decryed, depreſſed, diſpiſed; his Revenues firſt ſtopped, then

alie-

alienated and confiſcated; his moderate ſtock of moveables (all, except his excellent Library) and at laſt a reſerve of ſome moneys, ſeized and ſwept away by the *Iriſh*. After this, the profits of the Biſhoprick of *Carlile* (then vacant) being conferred on him by the late King, for the ſupport of his age and exile, even theſe were taken from him by thoſe that took all Church-revenues from all Biſhops: and a Penſion allowed him, which, after a year or two, was never paid him.

9. At laſt this great Perſonage, the Primate of *Armagh* (whom Cardinal *Richelieu*, with many other great Princes and States, had invited with very honorary Propoſitions to

make

make onely his residence with them, as an honour to their Countrey) was reduced to a small Stipend or Salary, which he was to earn by preaching, as long as his sight and strength served him. These failing him (& in him all the learned & better world) he lived upon Gods providence and the Contributions (for the most part) of some noble Personages (wherein I was happy to do him some service) among whom none hath merited and erected a more lasting Monument of honour, then the Countesse of *Peterborough*; under whose gratefull and hospitable roof this mortal Angel, this incomparable Bishop left, as the *English*, so all the world, which was not worthy of him.

Out of Dr. Gaudens *Eccleſ. Ang. Supipria B. 4. ch. 24.*

IV.

THOMAS BRANDESTON

1. A Rich Clothier of *Bargholt* (commonly, *Berſfold*) in *Suffolk*, and more rich in good works, for which his Memory is freſh, and will ever be preſerved there. Whoſe example is worthy to be commended to all the Clothiers in *England*.

2. He well knew, that thrift and diligence muſt bring in ſewell for munificence: and was both himſelf a laborious man in his Calling, and an exact Overſeer of his Workfolks,

not

not enduring idleneſſe, no nor any vain expences.

3. His manner was, as he walked along the ſtreet to obſerve the painfulneſſe of the poorer ſort, and at the Houſes where he heard them diligent at their buſineſs, to caſt in at the doors his money liberally, and ſo knockt and away. Which cuſtome of his the people were ſo acquainted with, that they knew his knock, and would haſten to the door and gladly take up his Almes.

4. Often did he viſit the poor Houſes, and look into their Cupboards, and finding but ſlender proviſion there, leave money with them to buy them bread: and if he perceived them to want Clothes, took

took care they ſhould be bette
apparelled at his charge.

5. It was his Cuſtome al
to provide many Sutes of a
parel, and give them to ſom
friend or ſervant to be diſtrib
ted. Go, ſaid he, and diſpo
of theſe Commodities, an
that they may go off the bette
take mony with you, and giv
ſo much to one, and ſo muc
to another, that they may a
cept of the Clothes the mo
willingly. Sometimes he woul
ſend for the Taylors and cau
them to cut out apparel for th
poor out of a whole broa
Cloth. For ſuch Clothiers th
Lord provides bright ſhinin
Robes of Glory in his King
dome.

6. He uſed to go to the week
ly

ly Lecture at *Manigtree*, & there had two purſes full of money: the one he would empty to the poor that came there to his chamber; the other to others that would wait for him on the way as he returned home. This was his way to lay up his Trea- in heaven, where no theeves can break through and ſteal.

7. At *Barfold* on the Lecture day the Miniſters that met at Church were conſtantly entertained at his houſe and feaſted, being pleaſed no leſſe with his company and good diſcourſe then with his good chear: And in another fair room were fed at the ſame time a good number of poor people, that were his welcome gueſts at all times.

8. He would ſometimes delight

delight himſelf in a relation, how his liberality once ſaved him a thouſand pounds. For, coming from *London* with this great charge of money, and alone, he was ſet on by robbers, and diſtributing among them readily at the firſt demand four or five pounds, they were ſo taken with his chearfull Bounty, that they did not ſearch him, but guarded him on his way homeward till he was paſt danger of the reſt of their Confederates; for which civility he freely gave them forty ſhillings more.

9. This good man had one ſore affliction in his eldeſt Daughter, troubled ſome ſpace of time with a great Temptation, believing God would

damne

mn her: with whom after
e had uſed all fair means to diſ-
ceive her and adminiſter
mfort (but in vain) he took
is courſe. He calls her into
s private chamber, and with
ern countenance ſaid thus.
hou thinkeſt God has no
ercy for thee, but will ſurely
mn thee: come on then, and
aſpheem that God. The
ughter was amazed at this
mmand of her Father, and
hen he ſtill preſſed it (to
y her) fell down at his feet and
yed out: Though you be my
ther, yet I dare not at your
mmand ſin againſt my God:
dare not blaſpheem his holy
me. Thou fool, ſaid the
ther, with tears in his eyes:
nd canſt thou think, that that
God

God whom thou feareſt to
diſpleaſe, whom thou dareſt
not ſin againſt, can be ſo cruel
as to damn thee. Avoid Sa-
tan, The poor Daughter re-
ceived comfort preſently, and
the good Father was over-
joyed.

10. To leave the reſt to the
remembrance of thoſe that
knew him, I adde but one thing
more. Every Lords day after
morning Sermon, he retired
to his chamber and ſpent his
Dinner-time in Meditation;
but, at Supper, he feaſted his
Family, and his Children, that
were placed out and married in
the Town; and thus did both
receive much joy himſelf, and
maintained unity, and amity
amongſt them. Farewell, brave

Cle

lothier! May thy Example ever be forgoten.

From Tradition of good hands.

IV.

Mr. JOHN DOD.

HE was born at *Shotledge* in *Cheshire*, (the youngest of seventeen children) bred *Jesus* Colledge in *Cambridge*. At a Disputation at the Commencement, he was so facetiously solid, that *Oxford*-men there present courted him to come with them, and would have planted him in their University.

2. He was a passive *Nonconformist*, not loving any one the worse for difference in judgement about Ceremonies, and acknowledged how God under

under the government of Bi
ſhops had given a marvelou
encreaſe to the Goſpel, and tha
godly men might Compo
therewith comfortably. An
to his dying day is conceive
(though roughly uſed) to hav
ſtuck to what he had writte
on the five Cõmentaries of O
bedience to lawfull Authorit

3. Some Gallants at Sr. *Cope's* Table forbore ſwearin in reverence of Mr. *Dod* bein preſent: and confeſſing ſo much, he took occaſion thenc to diſcourſe of the power o Gods reſtraining grace: an how it would keep us from wickedneſs, were we not want ing to our ſelves.

4. He would ſit along while in contemplation of a flower,

and

& ſaid to one inviting him to ſee a fair houſe, I can ſee much of God, even in this little flower: more then in your ſtately buildings.

5. When the Souldiers had plundered him of his linnen, he in their abſence to ſearch after more, took a pair of the ſheets, and clapt them under him in his chair, and ſo conceals them and ſaves them from the Souldiers, much pleaſing himſelf after their departure, that he had, as he ſaid, *plundered the plunderers*, and by a lawfull felony ſaved ſomewhat of his goods.

6. He was an exquiſite Hebrician, and with his ſociety and directions in one Vacation taught that tongue to Mr. *Iohn*

Gregory that rare linguiſt, Chaplain of Chriſt Church, who ſurvived him but one year, dying at *Kidlington Mar.* 13. 1646. buried at Chriſt-Church in *Oxford.*

7. Mr. *Dod* dyed 1645. & was buried at *Fauſly* in *Northampton-ſhire*: with whom the old Puritan may ſeem to expire, and in his grave to be interr'd. Humble, Meek, Patient, Hoſpital, Charitable, as in his Cenſures of, ſo in his almes to others, would I could truly ſay but half ſo much of the next Generation.

out of Mr. Fullers *Church-Hiſtory.*

Mr.

Mr. JOSEPH MEDE

1. HIs parents were of honeſt rank, and though not by eminency of Condition, yet truly ennobled by having ſuch a Son: of whom alſo *Eſſex* (near *Biſhops Stratford*) may juſtly glory as the place of his Nativity.

2. His friends, encouraged by their conceived hopes of him in his bloſſome, plac'd him in the Univerſity of *Cambridge*, devoting him to learning in the ſervice of Chriſt, in that Coll. that bears his name. And what pains himſelf took for his own improvement, may eaſily be imagined; and that to the rich vein of his pregnant wit, an aſ-

ſiduous induſtry was not wanting. The fruits whereof, ſoon appeared with that luſtre, that drew upon him the eyes not onely of thoſe in his own Colledge, but of the whole Univerſity: who lookt upon him, as one eminent in all kind of learning requiſite for his ſtanding.

3. He wanted that felicity of utterance, which uſes to ſet off a ſleight knowledge, having ſo great an heſitation in his ſpeech, as made his expreſſions painful to himſelf, and nothing pleaſing to others. wherein yet, he in time became a rare example, how much a diſcreet obſervation of ſuch an imperfection can work toward the cure of it. For by a heedfull inſpe-

inſpection into the nature of his defect, what words he moſt ſtuck at, either ſingle, or in Conjuncture, and at what times he was more or leſſe free; he attained ſo great a maſtery over that infirmity, that he was able to deliver a whole Sermon without any conſiderable heſitation.

4. By that time he had taken the degree of a Maſter in Arts, he had made ſo happy a progreſſe through all kind of Academical ſtudies, as that Title was not (as with many it is) any falſe inſcription. His name was up, and he lookt on as one extraordinary ſeen in all thoſe Arts and Languages that accompliſh a Divine: an acute Logician, a profound Philoſo-

pher, a skilful Mathematician, and one not slightly versed in Hiſtory and Chronology. In all which, but eſpecially in theſe laſt ſtudies, he after became ſo great a Proficient, that for his ſingular knowledge and dextrous application of Prophecies to their punctual times, he was worthily admir'd by thoſe that knew him.

5. His firſt ſhewing himſelf abroad was by an addreſſe to that great pattern and Patron of learning, *Andrews* (after Biſhop of *Wincheſter*) in a large diſcourſe in Latine *de Sanctitate relativa*. Which gained the approbation of ſo exact a judgement (as was his to whom it was preſented) in ſo high a meaſure, that the Biſhop ſtood his

his firm friend in a buſineſſe at Court about his fellowſhip, and after that deſired him for his houſhold Chaplain: which place, notwithſtanding he refuſed, as valuing the freedome of his ſtudies above any hopes of preferment. And this freedome which he enjoyed in his Cell (as he uſed chearfully to term it) gave him a happy advantage of encreaſing his knowledge in all kinds.

6. His conſtant reading the Greek Lecture in the Colledge (which he obtained ſoon after his being choſen Fellow, and held all his life) made that tongue familiar to him: and his daily private readings to his pupils (to whom he was an able guide in all kind of Philoſophi-

cal and Mathematical ſtudies) preſerved theſe parts of Academical learning. Nor were his hours of recreation (which was very ſeldome in bodily exerciſes) this way unprofitable to himſelf and others, being for the moſt part ſpent in learned diſcourſes with his friends; and for divers years together moſtwhat with his worthy friend Mr. *William Chappell*, Hebrew Lecturer, in the ſame Colledge, keeping that language in continual exerciſe; and withall, by many happy excurſions into the neighbouring Languages, gained no ſmall treaſure of knowledge in the *Chaldee*, *Syriac*, and *Arabic*.

7. The time he had for retirement to his private ſtudies, he

he ſpent principally in a curious enquiring into the more abſtruſe parts of learning, and ſuch as were remote from the vulgar track. As in the exact calculation of time for clearing the hiſtorical part of Scripture: to which he joyned the laborious ſearch of Antiquities relating to Religion, Ethnick, Jewiſh and Chriſtian. The fruits of which ſtudy appear viſible in his works.

8. Among other ſtudies he ſpent no ſmall pains in ſounding the depths of Aſtrology: and was wont in familir diſcourſe to determine, that (to uſe his own appoſite and fit words) the εὐταξία *cœli* does beget in man εὐκρασίαν *temperamenti*; and this εὐκρασία *temperamen-*

ti does beget εὐφυΐαν *ingenii*, in the way of direct and natural ſubordination: but, that here the chain is broken off, becauſe εὐφυΐα *ingenii* does beget or produce εὐπραξίαν *actionis* in man only contingently, and without any neceſſity. And thus *è contra*, that δυσκολία *cæli* does beget δυσκρασίαν *temperamenti*, and the δυσκρασία *temperamenti*, δυσφυΐαν *ingenii*; this naturally, as before: But, that this δυσφυΐα *ingenii* ſhould beget δυσπραξίαν *actionis*, this is from no neceſſity; becauſe it is in mans power and liberty, who is naturally ill-diſpoſed, through the improvements of art, and eſpecially by the grace of God, to become good or better, as the divine goodneſſe ſhall miniſter opportunity.

tunity. Which is as much as can be ſaid in ſo few words, and might determine the queſtion to all judicious and knowing men, concerning the power of the ſtarrs and thoſe celeſtial influences.

9. From theſe he proceeded unto thoſe myſterious Sciences, which made the ancient Chaldeans and Egyptians ſo famous, tracing them, as far as he could have any light to guide him, in their Prophetick Schemes, Hicroglyphicks, and Oneiromancy, or interpretation of dreams, for the affinity which he conceived they might have with the language of the Prophets: to the underſtanding of which he ſhewed a moſt indefatigable deſire: as witneſs

witneſs eſpecially thoſe labours of his which are publiſhed upon *Daniel* and the *Revelation*.

10. He ever ſeemed moſt delighted with thoſe ſtudies, where he might ſtrain the ſinews of his brain: and therefore uſed to ſet upon thoſe difficult places of Scripture, where he found errour had inſconced it ſelf with obſcurity, antiquity or multitude of miſtakes. By this means he became furniſhed with variety of diſcourſe, of things no leſſe delightfull and profitable, then out of the vulgar rode of ſtudies. Which made his company much deſired and frequented by Scholars, both of the ſame Colledge and from abroad. To theſe he ſeemed to impart himſelf with

with that willingneſſe, that it ſeemed queſtionable, whether had the greater deſire, they to hear, or he to communicate his ſtudies to them. Which made a familiar friend of his once merrily to ſay to ſome, that, having been partakers of his diſcourſes, gave him thanks: *That they might ſpare their thanks; for that they were not ſo much beholding to him for delivering himſelf to them, as he was to them for hearing him.*

11. By this means he ſo fixed his notions in his memory, that he made them ever his own, and himſelf able at any time readily to deliver them in a compleat and well formed diſcourſe. Such are thoſe excellent *Diatribæ* now publiſhed,

ed, wherein he hath discover-
ed more rarities and pieces of
profound and unvulgar learn-
ing, then are to be found in
some vast volumes of many
much admired Authours.
These were Academical exer-
cises calculated for the meridi-
an of an University, and not fit-
ted for the vulgar.

12. In popular Discourses
or Sermons, he disliked the un-
necessary quotation of Au-
thours and the use of forreign
languages and terms of Art (too
much practised even among
men, otherwise learned and re-
ligious) as savouring of as much
inconsideration, as for shoo-
makers (it was his comparison)
to bring shoos to be drawn on with
their lasts in them: And would
say,

ſay, that Arts and Languages, though they were neceſſary and excellent helps for the framing of any diſcourſe, & to enable men to inſtruct others, yet were they to be laid by in diſcourſes to the unlearned.

13. He was ſo far from the vanity of oſtentation, that it is heard to ſay, whether he was more eminent for his rare knowledge, or for his ſingular modeſty in valuing his own abilities: in ſo much as he could, not without trouble, hear of that opinion, which ſome (deſervedly enough) had conceived of his great learning; owningonely ſome diligence, freedome from prejudice and *ſtudium partium* as his beſt abilities. To this, as a near alliance of

of modeſty may be added his a-verſneſſe from all ambitious thoughts, & affectation of grea and publick places, to the pur ſuance of which many hav been ſpurred by the conſci ence of leſſer abilities. It wa indeed his higheſt ambition t be *in tranquillitate & ſeceſſu.*

14. His great knowledg did not (as it doth with many) make him apt either to con tend with any, or for differenc in opinion to break the bond o amity: but was ever moſt ten derly ſtudious of the peace o the Church. To whoſe cen ſure he ever ſubmitted his pri vate judgement, being willin either to reform or ſilence an opinion, which ſhould b found repugnant to truth, o

incon

nconsistent to peace. He lo-
ed not to entertain discourse
ith them, that were impetu-
us and passionate in their opi-
ions, who were resolved
owever to have the last word,
eing more addicted to that un-
genious humour (as he was
ont to call it) of *Disputacity*,
hen a sober and moderate dis-
uisition after truth. And in
at unhappy difference about
redestination and its Appen-
ants, he would often say, that
e wondred that men should,
ith so great animosity, con-
nd about those high and ob-
ure speculations, and with so
vere a confidence condemn
ch other.

15. His Humility and Cha-
ty (rare virtues in this age!)
ap-

appeared particularly in these three instances. 1. That he was never forward (in what company soever) to catch at hints of discourse, or to declare his opinion in a way of singularity: and yet he was the most communicative man in the world. 2. That he would fairly propound, dextrously illustrate, and ingenuously leave every man to judge for himself being not ambitious at all to gain Proselytes, nor magisterially imposing his notions upon other men, but contented every one should think or speak as himself best liked. 3. That he would speak ill of no man; but dissemble the failings & errours of his very enemies: neither would he willingly accompa-
ny

ny them, who in the pregnancy or pruriency of wit would adventure to criticize upon others, to the disparagement of their parts or performances.

16. That the fear of God had a great impression upon his soul, he manifested, not onely by a religious and innocent Conversation, but in all his discourses: in which, he ever shewed himself tender of the honour of God, and that he could not brook the least adulteration of his worship, nor the violation of any thing upon which his awfull name was stamped. Hence was that severity which he used against the Roman Church in their Saint and Image-worship. Hence likewise was his so great detestation of Sacriledge, and

so zealous asserting the honour
of Gods house, and whatsoeve
else is dedicated to his worship
exacting a reverence from
Christians in the use of them i
relation to God, to whom by
peculiar propriety they belong
This latter procured him th
suspicion of Superstition wit
such as shew their zeal against
idolatry by committing or a
least by approving of Sacri
ledge, and banish all distinctio
between things sacred and pro
phane, and measure the truth
of every point of religion b
its distance from Rome. Bu
his reputation not standing o
falling *arbitrio popularis aur*
it would but wrong him, to go
about to vindicate him from
such mens censure. Neither
need

eed I cleare him from the guilt
f Time-ſerving in what he
ath written for *Reverence in*
ods houſe, having declared it
be his opinion many years
fore the times reliſht it.

17. His ſoul, while it con-
erſed in theſe regions of mor-
lity, was inveſted in a come-
and healthfull body, ſome-
hat beyond a juſt temper in-
ned to melancholy; yet ſo,
that melancholy ſeemed ra-
er to poyſe, and make it ſer-
eable to his ſtudious minde,
en to diſtemper it with thoſe
irmities which commonly
end the predominancy of
at humour. His feeding,
the moſt part, was rather to
ffice nature, then ſatisfie his
petite. No man more con-
ſtant

ſtant to his Colledge-Commons, with the ſmaller ſort of beer, ſeldome and very little wine. Which made him often merrily to tell them which obſerved the thriving of his body, that *They might ſee what Colledg-Commons could do.* And as his body with ſmall Commons, ſo his purſe, with a ſmall *Intrado*, received a conſiderable improvement.

18. He was taken away with a ſhort (for it ended the fourth day) and not very painfull ſickneſſe, his underſtanding, judgement and memory continuing in vigour to his laſt gaſp. He bequeathed towards the new building, the increaſe of the Library, the adorning of the Chappel: a large Legacy

out of a Scholars purſe, of 300. *l.* in way of a grateful return for thoſe mercies he had ſo long enjoyed in that Colledge, whereof he was a member.

19. He compoſed his ſoul (which he then was onely to attend) for its addreſſe into the divine preſence with moſt devout thoughts and humble prayers, and ſtrengthned it with the commemoration of his death, by whom he hoped to obtain a more bleſſed life, in the participation of the ſacred Euchariſt. And having thus taken and taſted the cup of ſalvation, within a few hours he departed hence, to the more full fruition of thoſe heavenly delicates, among thoſe bleſſed ones *that are called to the Sup-*

per

per of the Lamb, upon the ſe
cond of *Octob.* 1638. When h
had lived 53 years, and ſpent a
bove two thirds of that time i
that Colledge, to which living
he was ſo great an ornament
and dead, his worthy name ſha
be a laſting monument. *

20. He had this happineſ
in his death, that he was take
away from the evils that wer
then ready to come, and be
fore *Truth and Peace* had be
gun to ſuffer in this unhapp
Iſland. And indeeed he woul
often, in the preſage of his di
vining ſpirit, ſpeak of this,
year or two before he dyed
as an obſervation upon that
the 3. of *Iudges* 30. *The la*

* *A compleat Edition of all* Mr. Mede's *Works in Fol. is promiſed by* R. R.

had rest fourscore years: which "now (would he say) that from "the begining of blessed *Queen* "*Elizabeth's* reign, we of *En-*"*gland* have enjoyed: who "knowes whether our period "may not be near at hand? And "whether it be so, or not, "whosoever shall live but a year "or two may know it of a cer-"tain.

Out of the View of his Life annexed to his Works.

VII.

Mr. JOSIAS SHUTE.

1. HIs very name is as a silver Trumpet to his reputation, sounding out a *Quicquid doctiorum est, assurgite huic*

huic tam colendo nomini: with whom 'twas, as with *Iob* appearing, *ch.* 29. The young men hid themſelves, and the aged aroſe and ſtood up: when the ear heard him, then it bleſſed him; and when the eye ſaw him, it gave witneſſe to him. His name, I ſay, is an Aromatick oyntment, diffuſing a more rich perfume then the choiceſt of our broken boxes.

2. He was deſcended of a Learned Race, the ſon of an eminent Divine in *Yorkſhire*, and one of five famous brother-preachers. A man of that latitude of learning, that length of apprehenſion, that depth of judgement and height of ſpeculation, ſo compleat in all demenſions, that I may juſtly renew

new that admiration of *Naz.* concerning *Basil* Τίς ὁ μέγιστον κλ. Where was there such a mixture of rare parts and graces? what kind of learning was he unacquainted with? what kind was he not excellent in, as if he had studied that alone.

3. And though he were a man of but a single heart, yet was he one of divers tongues, able to read the Scriptures without the spectacles of Translatours; he both drank and derived those holy waters out of their sweeter Fountains, the Originals. And even *Bellarmine* acknowledges, the Original is in several cases to be used. *Luther* and *Melanchthon* valued their skill in the Originals above Kingdomes, saith

Amama in paræn. L. H. Our grave Authour, like a wise Merchant, was well skild in the tongue of the place he traded to: being Master of those three grand mother Languages, inscribed on the Crosse of Christ, besides some others of their Progeny.

4. *Filius Ecclesiæ in patribus Versatissimus*: This son of the Church of *England* was most familiar with the antient Fathers both of the East & West. Of the Greek, *Chrysostom* lay in his bosome, even till he did *patrizare*, become like unto him in his flowing style and golden eloquence. Among the Latine, St. *Augustine*, that maul of hereticks, was in chief esteem with him.

5. He

5. He was an exact Historian, for Ecclesiasticals especially, those Records of the Church: the ignorance whereof is the mother of many of our growing errours and indevotions: Nor was he lesse acquainted with the Schooles; (though more delighted with the waters of *Siloah* then of *Meriba*;) even a Master of the Master of the Sentences, and *à Secretioribus* unto the Councils, even of their Cabinet.

6. And because the flock is not onely to be fed but cured sometime; he was a singular Casuist, and spiritual Chyrurgion, that knew well καταρτίζειν, to set in joint again, and to bind up the broken heart: a Soul-Chyrurgion right, for all those

properties of heart, and hand, and eye: no leſſe ſweet and ſoft in his exhortations & conſolations, then ſharp and impartial in his reproofs and reprehenſions. He was indeed another *Apollos*, an eloquent man and mighty in the Scriptures: And as a nother *Baſil*, he did thunder in in his doctrine, and lighten in his life. His light ſhined before men; not onely that of knowledge, but that of example alſo, in his Piety and Charity, in his gravity and ſweet affability.

7. He was at laſt dignified with the Arch-deaconry of *Colcheſter*; and having been above three and thirty years Rector of S. *Mary Woolnoth* in *Lumbard-ſtreet, London*; an indefatigable,

tigable, moſt faithful and moſt beloved preacher of the Goſpel there; Lamenting the Diſtractions, fallen upon the Church, he departed hence to reſt with God, *Iun.* 22. 1643.

Out of Mr. Edward Sparke's Preface to Sarah *and* Hagar.

VIII.

FRANCIS BACON Lord *Verulam.*

1. FRancis *Bacon* the Adorner and Ornament of Learning, was born in *Yorkſhire Ian.* 22. 1560. His father was Sir *Nicholas Bacon*, Lord Keeper, that prudent Counſellour to *Queen Elizabeth*: His Mother the Daughter of Sir *Anthony*

Cook, a Lady eminent for Piety and Learning. These being the Parents, you may easily imagine, what Issue was like to be.

2. He was so pregnant in his Childhood, that the *Queen* took notice of him and delighted much, then, to confer with him, and to prove him with Questions; unto whom he delivered himself with maturity above his years, that her Majestie would often term him, *The young Lord Keeper*.

3. Whilest he was commorant in *Cambridge*, in *Trinity* Colledge, under the Tuition of Dr. *Whitgift* (afterward the renowned Arch-B. of *Cant.*) being about sixteen years of age, he first fell into the dislike of *Aristotles* Philosophy (yet still attri-

attributing high Attributes to the Authour) as a Phyloſopher onely ſtrong for diſputations and contentions, but barren of the production of works for the benefit of the life of man. In which mind he continued to his dying day.

4. After he had paſſed the circle of the liberal Arts, his Father thought fit to frame and mould him for the Arts of State, and for that end ſent him over into *France* with the Ambaſſadour. In his abſence, his Father dying, left him being the youngeſt Son, in ſome ſtreights: till after ſome years he ſucceeded in the eſtate of his deareſt brother Sir *Anthony Bacon*, a Gentleman equall to him in height of wit, though inferiour in learning. 1 5 5 Be-

5. Being returned from travel, he applyed himself to the study of the Canon Law, which he took upon him to be his profession, and seated himself for the Commodity of his Studies and Practice in *Greys Inne*, where he erected that elegant pile or structure, commonly known by the name of *The Lord Bacons Lodgings*. In which house he carried himself with that Comity and Generosity, that he was much reverenced and loved by the Readers and Gentlemen of the House.

6. His Birth and Capacities qualified him, above others of his profession to have ordinary Accesses at Court, and to come frequently into the *Queens* eye, who

who received from him great ſatisfaction not onely in buſineſſe of Law, but alſo about Affairs of State. Yet was he kept back from preferment in the *Queens* time by the policie of a great States-man, then: leſt, if he had riſen, he might have obſcured his Glory. Onely ſhe gave him a dry Reverſion of the Regiſters Office in *Star-Chamber* (which fell not till after her Majeſties time) of which he uſed to ſay: *That it was like another mans ground, buttting upon his houſe; which might mend his proſpect, but it did not fill his Barn.*

7. After the coming in of his new Maſter *King Iames*, he made a great progreſſe: Solli-citour, Atturney, Counſellour, Keeper,

Keeper, and laſtly Chancellour: (which two laſt places, though they be the ſame in Authority and power; yet they differ in Patent,) ſince whoſe time, none of his Succeſſours did ever bear the Title of *Lord Chancellour.* *

* *But ſince the writing hereof, the Nation is happy in the right Honourable* Edward L. Hide *L. high* Chancellour *of* England.

8. Towards his riſing years, not before, he entered into a married eſtate, and took to wife one of the daughters and co heirs of Alderman *Barnham.* Children he had none, yet he had other Iſſues to perpetuate his name; the Iſſues of his Brain; in which he was ever happy and admired. Neither did the want of children detract from the good uſage of his Conſort, whom he proſecuted with

with much conjugal Love and Reſpect.

9. The laſt five years of his life, being withdrawn from Civil affairs and from an active life, he employed wholly in Contemplation and ſtudies, a thing whereof his Lordſhip would often ſpeak, during his Active life: as if he affected to die in the Shade, and not in the Light. In which time, he compoſed the greateſt part of his Books and Writings, both in Engliſh and Latine. Some of them are theſe: *King Henry the Seventh. Natural Hiſtory. The Advancement of Learning. Eſſayes. Miſcellanies*, and the chiefeſt in his account, *Inſtauratio magna &c.*

10. Thoſe Abilities which commonly go ſingle in other

men

men were all conjoyned, & met in him. These are, ſharpneſſe of Wit, Memory, Judgement, and Elocution. Sir *Walter Raleigh* ſaid of him by way of Compariſon: *That the Earl of Salisbury was an excellent Speaker, but no good Pen-man; That the Earl of Northampton was an excellent Pen-man, but no good ſpeaker; But that Sir Francis Bacon was eminent in both.*

11. In the compoſing of his Books, he did rather drive at a maſculine and a clear Expreſſion, then at any fineneſſe or affectation of phraſes; and would often ask, if the meaning were expreſſed plain enough, as being one that accounted words to be but ſubſervient or miniſterial to matter, and

and not the principal. And if his ſtile were polite, it was becauſe he could do no otherwiſe.

12. His meals were refections of the ear, as well as of the ſtomack: wherein a man might be refreſhed in his mind and underſtanding, no leſſe then in his body. In which Converſations he would not appropriate the Speech wholly to himſelf, but draw out others and allure them to take their turns, and ſpeak upon ſuch a ſubject as he knew they were skilfull in. Neither contemned he any mans Obſervations, but would light his torch at every mans candle.

13. When his office called him to charge any offenders, though

though it was his duty to charge them home, yet he never insulted over them, but was alwayes tender-hearted, and carried himself decently toward the parties; as one, that looked upon the example with the eye of severity, but upon the person with the eye of pity and compassion. And in Civil Businesse, as he was Councellour of Estate, he had the best way of advising, not engageing his Master in any precipitate or grievous Courses; and the King gave him this testimony, that he ever dealt *suavibus modis*, in a moderate and fair way.

14. He was a good Master to his Servants, and rewarded their long attendance with good places freely, when they fell

fell into his power. Which was the cauſe that ſo many young Gentlemen of bloud and quality ſought to liſt themſelves in his retinue. And if he were abuſed by any of them in their places, it was onely the errour of the goodneſſe of his Nature, but the badge of their indiſcretions and intemperances.

15. This Lord was religious: for though the world be apt to ſuſpect and prejudge great wits and politicks to have ſomewhat of the Atheiſt; yet he was converſant with God, as appeareth by ſeveral paſſages throughout the whole Current of his writings. Otherwiſe, he ſhould have croſſed his own principle, *That a little Phyloſophy*

phy

phy maketh man apt to forget God, as attributing too much to second Cauſes; but depth of Philoſophy brings a man back to God again. He repaired frequently to the ſervice of the Church, to Sermons, to the Sacrament, & dyed in the true Faith eſtabliſhed in the Church of *England*.

16. He was free from Malice, which (as he ſaid himſelf) *He never bred, nor fed.* He was no revenger of injuries: no heaver of men out of their places, as delighting in their ruine: no defamer of any man to his Prince. His Fame is greate and ſounds louder in forreig parts abroad, then at home i his own Nation. Several perſons of quality croſſed the ſea on purpoſe to gain an opportu-

nity

ity of seeing him and discours-
ng with him. He dyed at
High gate *Apr.* 9. An. 1626.
æt. 66. of a gentle Feaver, ac-
ompanied accidentally with a
reat Cold, and was buried at
. Albans.

Out of his Life written by Dr. Rawley.

IX.

THOMAS JACKSON, D. D.

HE was first planted in *Queens* Colledge un-
er the Tuition of Dr. *Cracan-*
orp, and from thence remo-
ed to *Corpus-Christi*. Though
e had no notice of the vacan-
y of the place till the day be-
re the Election, yet he an-
vered with so much readiness
and

and applauſe, that he gained the admiration as well as the Suffrages of the Electours, and was choſen with full conſent, although they had received letters of favour from great men for another Scholar; the *Mandamus* of the pious Founder, *Nec prece nec pretio*, prevailing more then all other ſolicitations.

2. He preſerved the high opinion which was conceived of him, by a ſtudious and exemplary life, not ſubject to the uſual intemperances of that age. Certainly the devil could not finde him idle, nor at leiſure to have the ſuggeſtions of vice whiſpered in his ear. And although many in their youthful times have their deviations and

exor

exorbitancies, which afterwards prove reformed and excellent men; yet it pleased God to keep him in a constant path of piety and virtue.

3. He was furnished with all the learned Languages, Arts and Sciences, as the prævious dispositions or beautiful Gate, which led him to the Temple; but especially Metaphysicks, as the next in attendance, and most necessary handmaid to *Divinity*; which was the mistress, where all his thoughts were fixed, being wholly taken up with the love and admiration of Jesus Christ, and him crucified. The Reading to younger Scholars, and some employments imposed by the Founder, were rather Recreations

and

and Assistances, then divertise-
ments from that intended
work. The Offices he under-
took (out of duty, not desire)
were never the most profitable
but the more ingenious; no
such as might fill his purse, bu
encrease his knowledge. Whe
he was chosen into Office, th
Governour of the Colledg
was wont to give this testimo-
ny of him, *That he was a ma*
most sincere in Elections, an
that in a dubious Victory o
younger wits, it was the safes
experiment for an happy
choice, to follow the *omen* o
his judgement.

4. He read a Lecture of D-
vinity in the Colledge ever
Sunday morning, and another
day of the week at *Pembroke*
Colledge

Colledge (then newly erected) by the instance of the Masters and Fellowes there. He was chosen Vice-President for many years together, who by his place was to moderate the Disputations in Divinity. In all these he demeaned himself with great depth of learning, accompanied with all gentleness, curtesy, humility and moderation.

5. From the Colledge he was preferred to a Living in the Bishoprick of *Durham* (in their donation) and from thence removed to the Vicarage of *New-Castle*. This was the place where he was first appointed by his friends to be a Merchant; but he chose rather to be a Factor for heaven. Here he adorned

dorned the Goſpel which he preached, with an humble and charitable Converſation; giving uſually to the poor, when he went abroad, what money he had, who at length flocked ſo unto him, that his ſervant took care he ſhould not have too much in his pocket. After ſome years, he was invited back again to the Colledge, being choſen *Preſident* in his abſence at ſo great a diſtance, ſo unexpectedly without any ſuit or petition upon his part, that he knew nothing of the vacancy of the place, but by the ſame letters that informed him, it was conferred upon himſelf.

6. Upon his return to *Oxford*, and admiſſion to his Government, they found no alteration

ration by his long abſence, and more converſe with the world, but that he appeared yet more humble in his elder times; and this not out of coldneſſe and remiſſion of Spirit, but from a prudent choice&experience of a better way. He ruled in a moſt obliging mãner, no man departed from him with a ſad heart, except they had by ſome willing errour created trouble to him. The Friends as well as the Memory of his Predeceſſors, he uſed fairly. A lover and maker of peace, ſilencing and compoſing all differences, diſpleaſures and animoſities by a prudent impartiality, and the example of his own ſweet diſpoſition. It was a new and peculiar Art of Diſcipline, but ſucceſſeful-

ly practiſed by him, that thoſe under his Authourity were kept within bounds and order, not ſo much out of fear of the penalty, as out of love of the Governour. He took notice of that which was good in the worſt men, and made that an occaſion to commend them for the goods ſake; and living himſelf very ſtrictly, yet reſerved large Pardons for imperfections of others.

7. He willingly admitted, and was much delighted in the acquaintance and familiarity of hopeful young Divines, not deſpiſing their Youth, but accounting them as Sons and Brethren, encouraging and adviſing them what Books to read, and with what holy preparations,

parations, lending them ſuch Books as they had need of. This was one of the ſpecial advices and directions which he commended to young men: *Quod dubitas ne feceris*; Heare the dictates of your own Conſcience. He was as diffuſive of his knowledge, counſel and advice, as of any other his works of mercy.

8. In all Hiſtories of learned, pious and devout men, you ſhall ſcarcely meet with one that diſdained the world more generouſly: not out of ignorance of it, as one brought up in Cells and darkneſſe, for he was known and endeared to men of the moſt reſplendent fortunes; nor out of melancholy diſpoſition, for he was

he was chearful and content in all eſtates; but out of a due and deliberate ſcorn, knowing the true value, that is, the vanity of it. As preferments were heaped upon him without his ſuit, or knowledge, ſo there was nothing in his power to give, which he was not ready and willing to part withall, to the deſerving or indigent man. He knew, it was a more bleſſed thing to give then to receive; in all places of his abode, diſtributing to the poor with a free heart, a bountiful hand, a comfortable ſpeech, and a chearful eye. How diſreſpectful was he of Mammon, the god of this world, the golden image which Kings and Potentates have ſet up: before whom the Trum-

Trumpets play for war and ſlaughter, and Nations and Languages fall down and worſhip, beſides all other kind of Muſick for jollity and delight, to drown (if it were poſſible) the noiſe of bloud, which is moſt audible and cryes loudeſt in the ears of the Almighty. How eaſily could he caſt that away, for which others throw away their lives and ſalvation, running headlong into the place of eternal skreekings, weeping and gnaſhing of teeth. If it were not for this ſpirit of Covetouſneſſe, all the world would be at quiet. Certainly (although the nature of man be an apt ſoil for ſin to flouriſh in, yet) if the love of money be the root of all evill, it could not

grow up in him, becauſe it had no root: and if it be ſo hard for a rich man to enter into the Kingdome of God and the narrow way which leads unto life, then he that ſtooped ſo low by humbleneſſe of minde, and emptied himſelf ſo neerly by mercifulneſſe to the poor, muſt needs find an eaſier paſſage. Doubtleſſe, they that ſay and do theſe things, ſhew plainly that they ſeek another Countrey, that is, an Heavenly: for if they had been mindful of This, they might have taken opportunity to have uſed it more advantagiouſly.

9. His Devotions towards God were aſſiduous and exemplary, both in publick and pri-

private. When he went the yearly progreſſe to view the Colledge Lands, and came into the Tenants Houſe, it was his conſtant cuſtome (before any other buſineſſe, diſcourſe or care of himſelf, were he never ſo wet or weary) to call for a retiring room to pour out his Soul unto God, who led him ſafely in his Journey. And this he did not out of any ſpecious pretence of Holineſſe, to devour a Widows houſe with more Facility, rack their Rents, or enhance their Fines; for excepting the conſtant Reuenue to the Founder (to whom he was a ſtrict accountant) no man ever did more for them, or leſſe for himſelf.

1. As he was alwayes a Reconciler of Differences in his private Government, ſo he ſeriouſly lamented the publick breaches of the Kingdome. He well knew that war was commonly attended with ruin and calamity, eſpecially to Church and Church men. But God took him from the evils to come. It was a ſufficient degree of puniſhment to him to foreſee it: it had been more then a thouſand deaths unto him, to have beheld it with his eyes. When his death was approaching, he was ever heard repeating to himſelf with a ſoft voice theſe and the like ejaculations: *I wait for the Lord* &c. *Gratious is the Lord* &c. *Return unto thy reſt*

rest, O my Soul, &c. And having thus ſpoken, ſoon after he rendered up his Spirit to Him that gave it.

X. The LADY FALKLAND.

1. *THis elect Lady ſet out early in the wayes of God, in the dawn of her age. She came not from her Nurſes armes without ſome knowledge of the Principles of Chriſtian Religion.*

2. *Her obedience to her Parents was ſo exact, that her Mother would ſay, She remembred not any one particular, wherein at any time, ſhe diſobeyed her ſelf or her Father.*

3. *When ſhe was very young, ſhe wrought a purſe for her own Almes and would importunately begge her Mothers ſingle money to fill it, that ſhe might empty it again to the poor.*

 4. *She*

4. *She was oft times at a book in her closet, when she was thought to be a bed. Hours of private prayer she constantly observed, and if strangers were in her own room, she would retire into some other for that purpose.*

5. *After her Marriage, though she acknowledged Gods great goodnesse to her for her temporal preferments, yet was not her heart any whit perceiv'd to be exalted with joy for them.*

6. *Upon the death of her Lord, she addresses her self to a Divine of great eminency for piety and learning; and from him she takes direction for a more strict course of life in this her widdowhood.*

7. *Her grand employment was to understand and practice our Saviours Sermon in the Mount, and she began with those virtues, to which the beatitudes are annexed, Humility, Meeknesse &c.*

8. *She*

8. *She excelled in mercifulneſſe, Some of her neighbours that were very old, and not able to work, or very young, and not fit to work, were wholly maintained by her. To other poor Children ſhe contributed much, both for their ſpiritual and temporal well-being, by erecting a School for them, where they were to be taught both to read and to work. And ſhe accounted that the beſt contrivement of her eſtate, which ſet moſt poor people to work.*

9. *When it was objected that idle beggers were relieved at her doors, ſhe ſaid, I had rather relieve five unworthy vagrants, then that one member of Chriſt ſhould go empty away.*

10. *She was wont to ſend plentiful relief privately to priſons and needy perſons, with a ſtrict charge, that it ſhould not be known from whence it came. And ſhe failed not to relieve her enemies as oft as occaſion required.*

11. *She*

11. *She used to provide Cordials for the sick and to visit them her self (even the poorest) and carry with her some book of spiritual exhortation and read to them.*

12. *The morning and evening prayers of the Church were constantly used in her family, and her servants charged to be present. And on the Lords day she rose earlier then ordinary, and enjoyned her self much private duty besides the publick.*

13. *She had two Cautions for her Tongue: Never to speak evill of any, but onely to reclaim him: and that her words should not be idle but tending to edification.*

14. *She agreed with her familiar friends, to take the liberty of reproving one another, saying,* There is no true friendship without this. *If you suffer me to be undone for ever, how are we friends?*

MVSEVM BRITANNICVM